Racial Consciousness—1925.

See Also:

- Business
- Church
- Health
- Insurance
- Jim Crow Car Laws.
- Labor
- Lynching; Discussion of.
- Money for Negro Education.
- Political
- Race Problem
- Race Relation: Improvement of.
  - Examples of Cooperation
  - Meetings, Conferences, etc.
- Riots.
- Scholarship Distinctions.
- Secret Societies.
- Self-Help
- Segregation.
- Sports
- Suffrage
- Theaters
- Theatrical
- Towns
- Woman's Work.

Racial Consciousness - 1925.

A SURVEY OF NEGRO BUSINESS A REAL SERVICE

News dispatches state that a group of the foremost business men of the race headed by the heads of two of the leading life insurance companies of the group have proposed a survey of Negro business in the nation taking an inventory of the assets, liabilities, problems and practices of each unit which is owned and operated by members of the race. The ultimate aim of the survey will be to indicate to those intending to enter the business world, what to do how to do and when to do.

Dallas Express

No group of men in America as such need such a service more than Negroes. The tremendous number of failures each year which can be traced to the lack of knowledge systemmatic proceedure is alarming and there is no better way in which to remedy it than to seek to inform those who will learn ofthe time honored rules which have been developed through many experiences of others. Such failures which often are accredited to dishonesty go to help in forming the unfortunate condition which is reflected in the lack of confidence on the part of the masses of our group in the concerns which seek to interest them from the standpoint of investors and as purchasers of the commodities in which they deal.

9-5-25

Then too, members of our group, excluded as they are from the general information concerning the transaction of business; not having access a sa group to the many sorts of special information which proves of so much benefit to member of the other race, which is easy of access to them, need the direction of those who have been able to form the sort of contacts which result in this direct information. Though few in number, there are some among us who have had these contacts; who do know. And it is their duty to see to it that others, not so fortunate as they, have the benefit of those things which will prove beneficial in the conduct of their ventures. Let the survey go forward. It should do a tremendous amount of good.

Dallas, Texas

What Price Glory?

(By Associated Negro Press)

Contemplate, if you will, the consecrated response which our boys, even our girls, are making daily to Bullard's diabolical charge that our boys quivered when they faced death "over there" where are not war times, but peace is trying. The courage that braves the dangers of everyday is of the simple, fundamental sort. It is but a short while since Dainels, the Pullman porter, emulating the great English soldier, Sir Philip Sydney, expired as he told those who brought succor to "take care of that little girl first." The days pass on and a Negro, Tom Lee, careless of the danger inherent in rescuing downing people, saves the lives of thirty-two of his white fellow citizens. In far-off Santa Barbara, where the aristocracy of a great nation plays and rests, an earthquake comes and a Negro is the voluntary hero. This Negro braves dangers where the ponderous waves of the Pacific wash our beloved shores. Daniels died within earshot of the Atlantic. Lee labored in the South, the three of them proving that their courage and resourcefulness were native to the breed, that the thing that saves is a Negro trait wherever you find them. Easter Hill, a 12-year-old colored girl, saved the lives of many on a Baltimore and Ohio passenger train by discovering danger and giving the proper warning. Two boys, Edward and Langston Mitchell, just this past week, dove into the historic Monongahela and lost their lives trying to save Joseph H. Waters, a white lawyer, who wanted to die. This is the record of the race that Bullard calls cowardly. This is the daily chronicle of the papers.

Is it for glory's sake that this tried race goes daily to death? At what a cost is such glory! It must be glorious to die for those who deny and persecute you. How large might be our measure of devotion in a land of true democracy! After our deeds of valor the individual Negro gets a kindly look of recognition and the virtue of the race is forgotten. Lee saved more than a score of white people, saved their lives and their insurance companies' money, yet so soon was his valor forgotten that it was with difficulty that enough money was secured to buy him a home. Easter Hill was given a measly one hundred dollars and modified praise. What price glory? Our glory is gained with the sacrifice of all that most men hold dear. Robbed of all things cherished by the spirit, we carry on. Let the lyncher slay, the overseer whip, Jim Crow us in every way and, because of that very divinity which shapes our ends, glory will still be ours because of the heroic sacrifices of our children and our children's children.

Norfolk Journal and Guide

8-22-25

Insulting School Books Discontinued

Cambridge School Committee Acts on Investigation at Request of Equal Rights League.

BOSTON, Mass., Mar. 23.—The Boston Branch of the National Equal Rights League scored a big victory for racial respect as the result of a public request made at the closing Attucks Day mass meeting upon Mayor Edward Quinn, of Cambridge by Wm. Monroe Trotter. School books carrying history reading exercises with frequent use of the word "Nigger" and gross plantation dialect were formally removed from the schools by the Cambridge School Committee. The superintendent brought the matter before the committee at the request of the Mayor, to whom Rev. D. S. Klugh, Executive Chairman, and Albert G. Wolff, Secretary of the local branch, sent a warm letter of thanks.

Amsterdam News 3-25-25

Peter Salem Leaflets.

The League has issued notice to the race that another rare opportunity to bring out soldier service by colored men in the founding of the country will occur on June 17, when the 150th anniversary of the Battle of Bunker Hill, first pitched battle of the War of the Revolution, will be elaborately observed by the City of Boston and State of Massachusetts, with the National Government taking part through a commission appointed by President Coolidge. Peter Salem, colored, killed the British commander; Brazilai Lew was a fifer; Salem Poor and others are recorded as fighting. A leaflet will be prepared and all who send requests in advance, to determine number to have printed, will be mailed a copy by Wm. Monroe Trotter, Secretary, 103 Court street.

So great has been the demand for the Attucks leaflet that a second edition is being printed and a two-cent stamp to Secretary Trotter will bring one by return mail.

EQUAL RIGHTS LEAGUE MAKES PROTEST FELT

Issues Plea to Chief Executive

One of the most interesting results of the 18th annual convention of the National Equal Rights league, held recently in Baltimore, Md., was the issuance of a proclamation calling upon all members of the Race to unite in a "campaign for equal civic rights."

Chicago Defender 3-28-25

An emphatic protest of present injustices will be timed so as to coincide with the [illegible] celebration, in 1926, of the signing of the Declaration of Independence. An appeal to President Coolidge will be made, the league heads announce, to put into practice in America the principles of the declaration which will be celebrated.

Chicago Whip 3-28-25

The proclamation adopted was prepared by the following committee: Rev. J. G. Robinson, Penn.; James L. Neil, D. of C.; Rev. C. C. Somerville, Mass.; Mrs. M. Blanche Harris, N. J.; Rev. Earnest Lyons, Md.; Dr. Wm. A. Sinclair, Penn.; Rev. C. H. Stepteau, Md.; Thomas L. Johnson, D. of C.; William Monroe Trotter, Mass.; George W. Allen, N. Y.; M. W. Spencer, D. of C.; H. Samuel Smith, La.

AMERICA IS PLEDGED TO EQUALITY

It reads as follows:

"The National Equal Rights league in the call for its 18th annual meeting committed itself fully to consideration of Race grievances based on disfranchisement, lynching and segregation.

"The fourth of July next, 1916, will be marked by a national observance of the Sesquicentennial of the adoption of the Declaration of Independence. The basic principles of this declaration are that all men are born free and equal, are endowed by their Creator with such inalienable rights as life, liberty and the pursuit of happiness, and that governments derive their just powers from the consent of the governed.

"Lynchings deny life protection; the practical disfranchisement of millions for color denies freedom and consent of the governed; separation, segregation and debarment for color in public transportation, civil and military education, government employment, places of accommodation and resort, and in industry deny freedom, equality and pursuit of happiness.

CALL UPON "WHITER" AMERICANS

"Such existing conditions affecting one-tenth of our population make the tenets of the great Declaration sounding brass and tinkling cymbal, and would make observance of its sesquicentennial under present conditions a hollow mockery.

"So we call upon our whiter fellow-Americans to do away with these maltreatments of their darker fellow-Americans and thus to make possible the 150th anniversary observance with honor and truth.

"To this end we direct the appeal to President Calvin Coolidge to abolish segregation in the federal government and to urge congress to enact legislation against lynching and disfranchisement.

URGE DRIVE
FOR 1926

"Finally, we urge all our own Race to join with this league in a nation-wide drive for the full realization and enjoyment of the principles of the Declaration of Independence ere the 150th anniversary of its adoption, for the first armed blow for freedom was struck by Crispus Attucks, first martyr for this republic.

"We further call upon the race in every place to form units for the following united program of deserved redress:

"1. Federal legislation to prevent mob violence and murder.

"2. Enforcement of the right to vote everywhere, regardless of Race and color.

"3. Abolition of Race or Color segregation in interstate travel, and public places and institutions.

"4. Abrogation of segregation for Race or Color in federal employment and of denial of civil rights in all federal territory.

"5. Equitable representation in federal appointments and equal opportunity in civil service, and in American industry."

ACADEMY OF NEGROES TO MEET HERE DEC. 28

The American Negro Academy will hold its twenty-ninth annual convention here Monday and Tuesday, December 28 and 29, with business session at the Musolit Club, and open meetings at the Cleveland Community Center. The association was organized in 1897 by the Rev. Alexander Crummell to promote development of literature, science and art, to foster higher education and publication of scholarly works, and to defend the Negro against vicious assault.

Occasional papers published by the society cover every phase of the "Negro problem" and are filed in the principal libraries and educational institutions of the world. Papers will be read at the open session by Alain Leroy Locke, the Rev. Charles D. Martin, W. P. Dabney, of Cincinnati, and Arthur R. Schomburg, president of the academy, of New York.

Other officers of the academy include J. R. Clifford, Charles D. Martin, L. Z. Johnson, Joseph J. France, vice presidents; Thomas M. Dent, recording secretary; T. Montgomedy Gregory, librarian; Layfayette M. Hershaw, treasurer, and John W. Cromwell, Kelly Miller, A. L. Locke, F. H. M. Murray, and Robert A. Pelham, executive committee.

For White Supervisor and Company

Colored Pupils "Charleston" To Entertain White Medical Students

All This During School Hours

One of the most scandalous and sensational incidents that ever rocked the public schools of Louisville was staged at the Douglass school last week, it is said. It is alleged that the school was visited by a Mrs. Minor, white, supervisor of health in the schools, who was accompanied by four or five young white men, medical students or interns from the City Hospital. They were given an opportunity to study the throats of the Colored children after which all sat in one of the rooms and various children, boys and girls, were sent for to come and Charleston for them!" One rather good sized girl was called upon and she must have made a pretty picture as she held her dress above her knees, kicking and doing the Charleston" to entertain the supervisor and these young white men. Is it any wonder Colored schools are so far behind and that Colored children run wild?

Think of that! A Supervisor and five white medical students sitting in a Negro school room, during school hours, applauding and laughing as Negro children do the Charleston for them!

What would happen if this had been a white school and white children? But they wouldn't dare pull this stunt at a white school. But just a Negro school, Negro children—that ain't nothing.

As disgusting and as great a cause for indignation as this incident is, the attitude of the Colored witnesses is equal to it.

The principal, Prof. G. H. Brown, is in no way responsible for this affair. To his credit, when he learned of it he protested, so the News is told, to Mrs. Minor, and that lady promptly closed the "entertainment" with a laugh that they were "just having a little fun and meant no harm."

Nobody criticise Prof. Brown at all, yet that gentleman called on The News with the request that nothing be said of the matter, and he was sure it wouldn't happen again. Publicty, he said would do no good, only arouse feeling, etc., etc., etc.

How does Prof. Brown know it will not happen again? Who would have thought before this time that a Supervisor in the schools would take five young white men to a Negro school and have Negro children do the "Charleston" or any other dance?

Dr. F. G. Fowler, school physician for the city and Mrs. Reid, school nurse, The News is informed, were present. If they were they gave no information to The News.

The News is not criticising Prof. Brown, nor his school. But it is calling this incident to the attention of the public and of the Board of Education.

If they take the proper view of it, then as Prof. Brown says, "It will not happen again."

NEGRO LIFE STORY IS EXHIBITED HERE

Staff at 135th Street Library Prepares 'Negro Harlem,' Now Being Displayed.

INCLUDES SLAVERY DAYS

Poetry, Art, Music and Achievements of Race in Last 20 Years Have Place in Document.

Valuable and little-known material on negro history, literature, music and art is contained in a new exhibit on "Negro Harlem," prepared by the staff of the 135th Street branch of the Public Library, and put on public display this week in the main library at Fifth Avenue and Forty-second Street.

Miss Ernestine Rose, branch librarian in charge of the exhibit, explained yesterday that it was not intended to be a comprehensive survey of negro life in New York, but simply suggestive, as an indication of the rich fields of study which still await investigation. The aim of the exhibit, Miss Rose said, is to portray something of Harlem's sources, its roots in New York life and its present achievements and interests." As a result, the exhibit deals not only with the Harlem of 1925, but with the South of slavery days, with the curious nineteenth-century experiments of Haiti and Liberia, and with the unusual development of negro poetry, music, art and drama in the last twenty years.

One entire section is devoted entirely to books and pamphlets on slavery and reconstruction, including pathetic narratives of fugitive slaves. A faded handbill in quaint black letters tells the story of Moses Roper, who escaped from slavery on a plantation and went to England and lectured there on conditions in America to help pay for a European education. The handbill announces a meeting held in the City of Hull in 1839, and reads: "American Slavery: On Tuesday, Oct. 8, 1839, to Commence at Half Past Six in the Evening, Moses Roper, Who Made His Escape from Slavery, Will Deliver an Address in the Public Rooms, Jarratt Street, Hull, Where He Will Give an Account of His Personal Experience of Slavery as It Now Exists in the United States of America, and Will in the Course of His Lecture Exhibit Several Instruments of Torture."

Among the oldest documents shown are proclamations and orders of Toussaint L'Ouverture, Governor of Haiti in the reign of the first Napoleon. There are also a number of rare old documents from Monrovia, the capital of Liberia, one of which contains an address by Edward W. Blyden in 1857 before the Common Council and citizens of the tiny negro capital on the West Coast of Africa.

Those who visit the exhibit linger longest over the cases which trace the development of negro poetry, drama, art and music. Side by side in one case are the crude "Poems on Various Subjects, Religious and Moral," written before the Civil War by Phillis Wheatley, a negro servant girl in Boston, and the modern works of Claude McKay, James Weldon Johnson, Countee Cullen and others. Likewise, in the drama exhibit, there are posters and portraits of Ira Aldridge, a negro tragedian of the 1850s, known as "the African Roscius," and present-day photographs and reviews of Charles Gilpin and Paul Robeson, both of whom have starred in O'Neill's drama "The Emperor Jones." A painting of Robeson as the Emperor, by Mabel Wright, hangs on the wall of the exhibition room.

Other exhibits are devoted to negro music, as expressed in the spirituals and in the careers of Coleridge-Taylor and Roland Hayes; old New York documents, chiefly of abolition meetings before the Civil War; and examples of present-day negro journalism in New York.

Racial Consciousness — 1925.

EXTRAVAGANT AND CRIMINAL ADMINISTRATIONS

In the last decade the Negro Race has advanced admirably in commercial gains. Many of our concerns have gone to heights unexpected by the best thought and the most conservative minds of our group. But we have made some mistakes, as we always will, and as other people have done before us. We have lost some commercial strength in the last three years; we have lost moral prestige by the careless acts and ill-advised methods of some of our leadership, this has forced us to work with shaken confidence and under a most critical and severe eye.

Every convention, every assembly, every meeting of our people for the next decade will be a test of manhood. We may expect frank and unmistakable utterances from the humbler folk of our institutions now as never before. They are grieved and they are happy—they are grieved over the loss, but encouraged over the gain. We are stronger and better prepared.

The loss of the Standard Life Insurance Company to the control of the Negro Race—a company representing some twenty-seven millions of dollars insurance in force, wrenched from the hands of the Negro through careless management, ill-advised plans, watered stock, inflated assets and bullish leadership, will not be wiped out of the minds of the Negro people by any flashy oration or utterance coming from persons who may be equally as careless and grafty as was charged against the Standard Life leadership. These men are marked.

Remembering our own State and the losses we have suffered here in banks, insurance companies and other organizations, we are wiser now for the protection and perpetuation of those we have and can ward off inflations and those who would use us to personal ends. With wholesome resolutions and a desire to be fair with ourselves and the things we are a part of, disintegration will vanish and the institutions we hold dear will continue to prosper.

We should condemn in every honorable way any extravagant and criminal attitude on the part of our servants—those who represent us in the interval of our conferences and conventions. It is clear that discrepancies will rise, and we are not going to have happy conditions continuously even in a successful institution, but it must be understood by all of us that those who are honest and prove good character will be protected and the dishonest ones—those under serious suspicion, must be dethroned that the body in its larger scope may go forward.

The World's Work, a monthly magazine, in the July issue discusses at length what it terms "The March of Events," and connects this thought with President Coolidge's Memorial Day address. In its survey it considers the Teapot Dome, or the oil scandal, and pictures plainly the character of the men concerned, the tragedies in connection with their lives and the results of their scheming. Among other things it makes this statement:

"In 1920 the Republican party in convention assembled fell into the hands of its poorest elements. Harry Daugherty's Ohio machine nominated its candidate, Warren G. Harding.

"Five years have passed: President Harding is dead and all the particular crowd that put him at the head of the party are out of office. Daugherty is passe. Forbes of the Veterans' Bureau was convicted. Fall is discredited; convicted in the lower court of conspiracy in an equity case, and indicted personally in a criminal case. Others that were close to the ruling group have disappeared. They did not lose place and power by the defeat of their party. The party has continued to be successful but they have been sloughed off.

"The country is used to men of high integrity in public office. It has its own means of getting rid of those who transgress its standards. A study of the success and disintegration of the Daugherty machine might be a fair warning to all similar organizations. The light that beats about the throne is too fierce for anything but character to withstand. Nor can character be taken on with office. A man's past is a part of him; so are his friends, his obligations, and his connections. The passage through the courts of the cases against Albert B. Fall constitute the final acts of a political tragedy."

All of our institutions have laws, they have standards. The body in annual session makes the laws and pass them to officers, when these laws are violated for political reasons or money scheming the chain of confidence is broken, and none, matters not how wise they may be, can measure the scope or depth of the decision that will be made by the electorate—the creator of all officers and laws.

The World's Work continues the discussion with these remarks:

"Judge McCormick of the United States District Court has handed down a decision in Los Angeles to the effect that Secretary Fall did conspire with Edward Doheny and his oil company to make contracts against the interests of the United States—in other words, that Fall was unfaithful to the oath he took as Secretary of the Interior.

"Fall's career shows how absolutely necessary it is to have men of the clearest perception of honor in public office. Fall had been an enemy of the conservation policy all his life. He belonged to that school of western thought which felt that the Federal Government should give the maximum to the developing states and that the resources of these communities should be exploited as rapidly and recklessly as possible if reckless exploitation would make any money.

"When Harding became President, Fall found that he could become head of the Department of the Interior, the citadel of conservation, against which he had battled from the outside in vain. But the valuable governmental oil reservations were under the jurisdiction of the Navy Department. There was a very reasonable basis for a request for his department rather than the Navy Department to deal with them. His department was equipped with bureaus manned by scientists accustomed to dealing with oil and mines. The Navy Department had no such personnel. He persuaded Secretary Denby to follow his policies.

"Now Fall's point of view had always been that natural resources should pass from the Government to private development as soon as possible. His old friend Doheny was a developer. From Fall's point of view Doheny or some one else ought to be at work on that oil. Another circumstance greatly favored his course, may indeed have suggested it. Admiral Robison of the Navy was desperately anxious to get oil tanks and oil to Pearl Harbor. He unquestionably sincerely believed that to do so was a patriotic service. Congress had made no appropriation for this. Robison either out of his own imagination or at some one's suggestion conceived the idea of swapping oil in the Government reserves for lesser amounts of oil in tanks at Hawaii. Such schemes for doing more than Congress authorizes are not infrequent and in many cases they are very useful to the public cause. But they must, of course, be able to bear scrutiny after they are done if they are without specific authorization before they are done. On the assumption that public knowledge of supplying Pearl Harbor with oil for naval purposes would create unfavorable reactions abroad (presumably in Japan) the arrangement was kept secret. People immersed in military and naval conceptions often think in this way, but there was not much justification in a policy of supplying an essential requirement to a place which all the world knows is a fortified naval base.

"In making the arrangement Fall dealt with his old friend Doheny's company. The transaction was arranged so that only the Doheny companies bid. Whatever may be said of the transactions up to that point, no Secretary of the Interior of high principles would have arranged a deal between the Government and a personal friend of his on such a basis. Even if Doheny had never given Fall any money, this transaction would have been enough to warrant Fall's dismissal from the Cabinet as having failed in public morals. And even if Admiral Robison had persuaded Doheny that he was doing an act of great benefit to the United States, Doheny should have been perfectly clear—and the Admiral likewise—that that was not the way to do it.

This picture of the relations of Fall and Doheny is bad enough, but a moral principle in our effort to get money. We are too willing to over-ride more sinister coloring covers it all when it is examined in the light of the business principles, break laws and take hazardous risks if we are to profit fact that Doheny sent Fall $100,000 secretly. personally. Such procedure is dangerous and always breeds trouble. Suppose "Doheny, of course, could give or lend his old friend Fall $100,000 or any money was made, if we have destroyed confidence and injured character, we other amount for old times' sake if his old friend Fall had not as Secretary of are worse off and unfit for leadership. the Interior been engaged in making leases with Doheny's company. But considering the relations between the Government and Doheny's company, the transaction bcomes 'contra bonos mores' (against good morals) as Judge McCormick put it, and sufficiently against public morals to make void any transactions made on behalf of the Government by Fall with Doheny or his companies.

"And even if the transactions between Fall and Doheny could be proved to be of benefit to the Government and a loss to the Doheny companies it would not in the least affect the immorality of method by which these transactions were carried out. It is not a question of profit and loss. It is a question of public morals. In these both Fall and Doheny failed."

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HEADLINES IN NEGRO PAPERS

All sorts of newspapers come to our desk, and they make an interesting study. Some try to be yellow and sensational after the manner of the Hearst papers. Others run to the other extreme and feature nothing.

An obscure, insignificant Negro in Decatur street, Atlanta, Ga., shoots an equally unknown Negro and certain papers a thousand miles away play it up in big red headlines. A man and woman get married—a very usual thing—yet a paper carries streaming headlines recording that fact with letters hardly used if a President should be assassinated. And so it goes, each editor displaying his wares according to his estimation of their vaule. Last week the St. Louis Argus carried a streamer ,"Negro Gives $25,000 to School." That is our idea of a streamer. That was an important, outstanding piece of news. Not only that but it was elevating and encouraging in its startlingness.

The rich Negro seldom gives. Madam C. J. Walker, her daughter and Mr. and Mrs. A. E. Malone are the striking exception to that rule.

In these days when heads of Negro institutions are appealing to white people for funds it is refreshing to have a wealthy Negro step forward and give to his own.

Prof. Pearson, donor of that gift made his gift more effective by following close behind Mr. Buchaman Duke, white, who gave the same school $200,000.

Negro accomplishments, Negro deeds of virtue and vaule are the things we should headline, is our idea. When white people do something for or against us is also cause for headlines.

But why headline "John Jones Shoots John Henry" when neither John really counts?

A FUNNY NEGRO CHARACTERISTIC

The Negro is a peculiar character, if not actually a funny one.

He sings and laughs and plays when the rest of the world is silent and grim. Kick him and he laughs if a piece of gold is slipped into his waiting palm. Insult him today and he forgets tomorrow if a smile is thrown at him. Slap him in the face this morning and it is forgiven this evening for a little pat upon the back. Thoughts of these peculiarly Negro characteristics rise from an incident that occurred in Washington recently.

When President Coolidge appointed C. Bascom Slemp as his Secretary a great wail and protest arose from all Colored America. The cnarge was that Slemp is an original lily-white Republican, that he is anti-Negro to his toes, that Negro Americans could not get in touch with the President if Mr. Slemp had anything to do with it. Even the President was eyed with suspicion for ever having appointed Slemp as his Secretary.

The other day Mr. Slemp resigned as Secretary to the President, and there was great rejoicing in the Negro press and pulpit and among Colored politicians. His resignation was taken as a good omen that the President was going to regarrd Negro Republicans and their wishes.

Now what happens? On his going out of office a number of Negro politicians present Mr. Slemp with a leather traveling bag and a gushing sycophantic letter beginning with "Parting from us in sweet sorrow," etc., etc., and ending with, "We admire you; we love you; we shal lalways love you."

This letter to a man regarded as an arch enemy of the race was signed by seven more or less well-known Negroes.

No doubt President Coolidge and Mr. Slemp as well, in contemplating the Negro as a character, exclaimed to himself, "What kind of a man is this?"

WORKS TO KEEP OFFENSIVE TERMS OUT OF WHITE PRESS

Such Titles as "Darkey" "Nigger," "Negress," and "Picaninny' Being Strenuously Fought by California Writer

The abolition of insulting words used to designate the Negro race in many of the white papers and magazines of the country is being strenuously fought by the latest advocate of courtesy in reference to the Negro race, Miss Delilah Beasly, a feature writer for the Oakland Daily Tribune of Oakland, California. She is making a determined effort toward having the frequently used terms such as "negress," "picanninny," "darkey," and "nigger" from being used in the daily, Sunday, weekly, and monthly publications.

Miss Beasley spoke not very long ago to the representatives of the Associated Press and International News Service about the insult to Colored readers of their news dispatches that are written in a style that reflects upon the intergrity and pride of the race in general.

Referring to a recent address of hers in Coatsville, Pa., Miss Beasly said:

"I tried to show to the audience how the colored people of America are suffering from constantly being low-rated by objectionable terms, such as the word 'picaninny," which reflects upon little innocent colored children and their mothers. Also how the use in the daily press of the words, "darkey"', 'nigger" and '"negress" is depressing upon members of the race who are living good, clean and decent lives trying to lift the race to a higher plane. Futhermore, those old customs are constant reminders of slavery days and the direct cause of racial friction.

"I am asking the Christian people of America to co-operate in abolishing this custom. Judging from a kindly spirit of the white people of Coatesville, toward my race. I feel almost certain that this city will be one of the first to act in this effort."

Miss Beasly is a fearless champion of the cause of her Race in its struggles to win proper treatment and fair dealing at the hands of white fellow-citizens. She was recently a delegate to the convention of the National League of Women Voters which was held in Richmond, Va., and represented the California Women's League being the only colored woman delegate present. She later was assigned as press representative for her paper to cover the International Convention of Women which was held at Washington, D. C. Mrs. Madre Marshall invited Miss Beasly to address the Bethel Literary Club of Washington, which is somewhat an honor, inasmuch as it is the custom of the Bethel Literary Club only to invite speakers who have done something in behalf of the race which has been recognized as being meritorious.

The Bethel Literary Club is an auxiliary of the Metropolitan A. M. E. Church of the Nation's Capital, and Mrs. Marshall, the president, is an attorney and public school teacher. It is the oldest colored literary club in America. Those who listened to the address by Miss Beasly before the club, spoke in favor of the project to win respect of white publishers, editors and writers.

Miss Beasly is author of the 'The Negro Trail Blazers of California," and other works. Her book appears on the the shelves of numerous American and foreign libraries and is recognized by prominent people in the field of literature as being a work of merit.

RENTON N J ADVERTISER
MARCH 15, 1925

JERSEY NEGROES TO AWARD TROPHY

BORDENTOWN, N. J., March 14.—Negro residents of New Jersey will choose the leading negro of the State and a trophy will be awarded, according to an announcement made by the Bordentown Industrial School, near here. The trophy will be in the form of a cup 15 inches high and suitably engraved, will be known as the "Bordentown Service Cup," and will be awarded to the negro of New Jersey who gives the greatest service to his race during the year.

Lester B. Granger, extension worker of the school, is secretary of a committee that has been formed to manage the project. Members of the committee who will award the cup include Dr. P. L. Hawkins, of Atlantic City; Irving T. Nutt, of Camden; Attorney Oliver Randolph, of Newark; the Rev. Florence Randolph, of Jersey City; William M. Ashby, of the Newark Urban League; Dr. A. E. Thomas, of Trenton, and James D. Sadler, of Montclair.

Racial Consciousness—1925.

BEGRUDGING PRAISE

OUR PEOPLE were the recipients of varied and various amounts and kinds of publicity thru the columns of the Pittsburgh newspapers.

One paper carried a very excellent lengthy and praiseworthy editorial on Roland Hayes as an artist and as the recipient of the Spingarn medal. It even went into the achievements of the race as a whole.

Another paper carried large headlines on the front page about a Negro who robbed a theatre box office of the days receipts. So intent was this paper on impressing the public of the fact that the robber was a Negro, that within the space of a donzen lines the word was mention a half dozen times.

In an obscure place on the inside, that same paper gave a mere two inch column to an achievement by race men for and in behalf of this nation that will almost revolutionize warfare. The thing that is so marked about the deed of these men is the fact that white men had been working on the invention ever since the World War with no good results.

It is hard to understand how the great majority of a civilized nation, a nation founded on the broad principles of democracy and fair play for all, can extol and condemn at the same time, a small struggling group within its confines.

Since the signing of the Emancipation Proclamation, the white people of this country have led the Negro to believe that his only hope of salvation lay in education and its attributes. Yet when, any one of our group attains distinction in any one line of endeavor, instead of the othe group pushing him on to greater heights, a few perfunctory remarks are made on the inside of a newspaper, in a begrudging effort to palliate him, while on the front page great flare headlines tell of his every misdeed, regardless of how great or how small it may be.

If the white man would only stop to reflect that his civilization in this country dates back to the fifteenth century, while his black brother is only sixty-five years removed from barbarism, and then make an honest effort to temper his feelings on the Negro question with some of the milk of human kindness and a little forbearance, we would be safe in saying that the black brother would not need 350 years to attain the place in the sun now enjoyed by his white brother.

A column of constructive criticism of men and measures in the hope of correcting errors and evils.

Vulgar, burlesque, ridiculous representations of black people appear from time to time in the columns of most of our leading papers. These representations in the form of advertisements depict us with thick lips, sprawling noses, receding foreheads, comedy feet and unkept hair. The fact that our own newspapers carry such pictorial propaganda suggests that racial respect is unknown to their publishers. This newspaper will not carry hair-straightening advertisements because the preparations contain potash, which we all know is harmful, we refuse to carry face bleaches because they contain mercury and sometimes tannic acid, we will not tolerate these "blood and thunder" ads because they misrepresent us, demoralize us and olds us as buffoons and clowns. When other publications talk abou de, cohesion, sacrifice and love it will be easy to test their sincer ity by looking at their advertisements.

EPITHETS SEEN AS BAR TO PEACE OF RACES

"Wop," "Kike" and "Nigger" Must Go, Editor Tells Bushwick Forum

When will new relations place the old? Only when the racial personality picture which each race holds of the other is revised out of accordance with the old, stereotype, monstruos fictitious view and comes in harmony with reality.," said A. Philip Randolph, editor of "The Messenger," a progressive Negro publication, who speaking on "New Race Relations for Old," at the Bushwick Forum, Bushwick and Gates avenues yesterday.

"This change will come only when races, through contact, come to know each other better. The contact ought to exist among all strata of society.

"Again, the epithets of reproach, such as 'wop' for Italian, 'kike' for Jew, 'greaser' for Mexican, 'hun' for German, 'mick' for Irishman and 'nigger' for Negro, must be done away with. It is all am atter of contact and better acquaintance; not until we have this, shall we see a new, human relationship between all human races."

Survey-Graphic Had Huge Sale

One Advertiser, Though, Disliked Seeing Roland Hayes on Cover

Speaking about the recent issue of the Survey-Graphic, Paul Kellogg, editor of the Survey, said that the Harlem number had been in greater demand than any previous issue. He said that he had received comments from all parts of the country, most of them highly favorable. Some Southerners, he said, had written to complain that the magazine was preaching social equality, and one of the advertisers, the Mayflower Hotel of Washington, D. C., had cancelled all its advertisements because the magazine had carried the picture of a black man, Roland Hayes, on the cover.

He had also received endorsements of widely different schools of Negro thought. Dr. Moton had sent him a letter of congratulation, while Marcus Garvey had sent him a telegram from Atlanta praising the issue.

FORMS DIVINE SOUGHT BY PROFESSOR H. M. B. MOENS

Dutch Authropologist to Stage Contest for Most Perfect Physique of Many Races

Venuses and Apollos of the Negro race will have an opportunity to compete in the contest for the most perfect physique to be held soon in this city, thanks to the efforts of Prof. Herman M. Bernelot Moens, of 22 Mt. Morris Park.

Last year at the contest, held at Madison Square Garden by the Physical Culture Corporation, only white persons were permitted to compete. Professor Moens, who acted as chairman of the judges, pointed out at that time how unrepresentative that contest was, since only a part of the human race had been admitted. That is so far as the other judges had known, for Prof. Moens pointed out later what had escaped the eyes of the others, namely, that the winner of the second prize among the men had a slight strain of Mongolian ancestry.

Because of the insistence of Prof. Moens, who is again to act as chairman of the judges, all races of men and women—Caucasian, Mongolian, Negro, mixed races and others—are eligible.

The total prizes will be $10,000. First prize to the man and woman with the finest physique will be $2,000 each.

Prof. Moens is author of "Towards Perfect Man" and other works. A naturalist and philosopher of very high standing, he has been traveling in recent years in the East Indies, the West Indies, Panama and the United States in pursuit of his hobby, the mixed types of humanity. His native land is Holland, where he holds high honors for his works in anthropology. His studies of mixed types in the United States have appeared in the Medical Review of Reviews, Proceedings of the Canal Zone Medical Association and other publications.

A Negro Renaissance

(From the New York Tribune.)

The dinner given a few nights ago in honor of the prize winners in the literary contest conducted by the Negro magazine "Opportunity" was only a somewhat more conclusive indication of a phenomenon of which there have been many symptoms—of the fact that the American Negro is finding his artistic voice and that we are on the edge, if not already in the midst, of what might not improperly be called a Negro renaissance.

Negro actors appear in serious dramas, like "The Emperor Jones" and "All God's Chillun Got Wings." A Negro tenor, singing with equal ease, apparently in his native spirituals, of the most polished French, gathers a white audience that packs Carnegie Hall from pit to dome. Greenwich Village is quite demode by the Negro cabarets of Harlem, and the average New Yorker (if there is such a bird!) suddenly discovers that in that part of his town a Negro city, with theatres and restaurants, doctors, lawyers, merchants, priests, has sprung up—so to say, overnight. "The Survey Graphic," a magazine devoted to the consideration of significant social phenomena, gives a whole issue to this new Negro metropolis, described as the Mecca of the "new Negro." People read poems in white magazines by one Countee Cullen, and Julia Peterkin, who decidedly seems to "have it in him"—is a Negro undergraduate in a New York university.

The significant thing in all this, at any rate in that part of it represented by the dinner of the other night, is not that people with more or less Negro blood can write—Dunbas was the grandson of a Negro—but these American Negroes are expressing for the most part essentially Negro feelings and standing squarely on their racial inheritance. The prize winning poem—the judges of the contest were well-known critics and professors of English—was called "The Weary Blues." The clash in the prize play was between an "old" Negro, quite willing to be subservient to the white owner of his little farm, even to sacrificing his daughter, and the new generation represented by the educated daughter and her Negro school-teacher lover. Some of the titles of stories submitted were "The Voodoo's Revenge," "A Soul Goes West on the B. and O.," "Color Struck," "Black Death," "A Florida Sunday," "The Boll Weevil Starts North," "Cat and the Saxaphone."

These young people—and youth was another striking thing about this gathering—were not trying to imitate the white man nor repeating the professional white story teller's dreary stencils of the "darkey." They were expressing their own feelings, frankly and unabashed, even if it took them back to the jungle. When rain threshes on the roofs of their Harlem flats they do not try to imagine what Wordsworth might have said about it. They stuff their fingers in their ears to shut out the sudden maddening memory of the sound of rain on banana leaves, of dances in the moonlight, and the tom-toms throbbing through the breathless tropic night!

A novel sight, that dinner—white critics, whom "everybody" knows, Negro writers, whom "nobody" knew—meeting on common ground. The movement behind it doubtless means something to the race problem in general; certainly it means something to American literature. The African, with his love of color, warmth, rhythm and the whole sensuous life, might, if emotionally liberated, do interesting things to a "Nordic" stock, so bustling and busy, so preoccupied with "doing things" in the external world, as almost to forget, sometimes, that it has any senses. And it would be one of fate's quaint but by no means impossible revenges if the Negro's real contribution to American life should be in the field of art.

The Slave Still Takes the Cue from His Master

Some years ago, I submitted to a friend of mine for criticism a manuscript in which I had made a collection of the names of leading Negroes. Having read it, he said to me: "Love you are no different from the others. You have picked out the same old routine of names. Why don't you do some thinking for yourself?"

The lesson I learnt then, I see, has yet to be learnt by many, the majority of whom are classed as big Negroes. Although a brilliant group of new men have entered the field—thinkers who voice more penetratingly and scientifically the aspirations of the group than themselves—yet these big Negroes from their silence appear to be ignorant of their presence, as the masses of the whites are ignorant about them. And may not the reason for the silence of the big Negroes proceed from the same cause that inspires the masses of the whites to be silent about the big Negroes?

Now and again a new name enters the charmed circle. Sometimes it is that of a fifth-rater. Which reminds me of a story, as the after-dinner speaker would say:

Some years ago, at a meeting for Negro uplift in Chicago, at which there were many influential white newspaper men, a Negro suggested that it would be a great step forward if the white editors would cut out tales of Negro crime from their papers. Thereupon Victor Lawson, of the *Daily News*, promptly retorted: "And if we did, where would the Negro press get its news?"

Similarly, to get into the routine list, one must receive recognition from the white critics, even though it is an admitted fact that they are generally ill-informed on the Negro situation. Which leads one to ask: where would Afro-America gets its names of "big" men were it not for those same white agencies who, only in rarest instances, will permit the Negro to tell his own side of the story, uncensored, in books and magazines published by them?

And thus in this case the censor is really the judge of what is meritorious.

Here is a list of Negroes representing the modern school of thought, few of whom one hears anything in the regular "respectable" channels:

W. H. A. Moore, poet; R. W. Bagnall, Hodge Kirnon, Reginald Margetson, Edgar Grey, Arthur King, W. A. Domingo, Eug. Gordon, Robert Harden. A. Philip Randolph, Chandler Owen, George Schuyler, Theophilus Lewis, W. H. Ferris, Arthur Schomburg, J. D. Bibb, W. H. Tibbs, Chas. S. Johnson, George Frazier Miller, Hubert Harrison, Abram Harris, W. L. Sherrill, and Gordon Owen. There are others, like Kelly Miller, Jr., Lovett Forte Whiteman, Franklin Frazier and Willis Richardson, whom I do not know personally, as I do the above.

Place this group in any select gathering of white intellectuals and its members will distinguish themselves. Some of them are better equipped mentally than many of the big ones, in my opinion. Harrison, for instance, is the best informed human being, black or white, that I have met. Lewis has written the finest short story, both as to content and technique, by a Negro, in my estimation; Hodge Kirnon is a finer poised and better equipped sociological thinker than any other Negro I know of; and Schuyler is as sparkling, witty and effective as Bernard Shaw at his best.

Suppose the big Negroes come out and take notice of some of these, instead of forever dishing up to us those selected for them, many of whom, as I said, are fifth-raters?

THE Negro Literary and Historical Society of New York opened with appropriate ceremony in New York Thursday evening, May 7. Mr. A. A. Schomberg, the noted Brooklyn collector and connoisseur, is first president. Prof. Locke of Howard was the distinguished guest of the occasion. This the first comprehensive, concentrated effort of its kind. Under such auspices it should attain a large measure of success.

RACE CONGRESS AND WOMEN ACT ON PAPER INSULT

During the week excitement has run high over the Eagle exposure of conditions in the "society" department of the Hearstduck newspaper, the Washington Herald. Adject apologies for the scurrilous article written by Miss Evelyn Hunt two Sundays ago have come from the mouth and pen of H. H. Stansbury, of Atlanta, managing editor of the drooling sheet. He declares that Miss Hunt will never write a "society" line for him again.

The Women's Republican National Political Study Club, through Jeannette Carter and Emma Mercy Holcomb, sent a strong letter to the Herald resenting the insult offered in "no unmistakable terms,' and registered protest against such articles. Neval H. Thomas, for the National Association for Advancement of Colored People also launched a tirade during the week concerning the "insults and expressions of race prejudice from the pen of Miss Evelyn Hunt."

He said: "This lady is still living in the antebellum days, not having learned a thing about world movements and growth of races to finer conceptions of things in these sixty-five marvellous years."

A real broadside was delivered by the Washington Race Congress:

"The National Race Congress of America enters a vigorous protest against the use of the word "darkey" in this article and the prevalence of the term in the columns of the Herald in general. It resents any such obnoxious characterization and shall take any steps which may be considered appropriate in order that its position may be thoroughly understood."

The statement of Miss Hunt that colored people have always been segregated in Washington was cahlenged on the amount that there was no segregation at the Foreign Missions convention last February held in the same auditorium. The Race Congress further said:

"The statement that the refusal of our folks to appear on the program might be attributable to Bolsheviki influences, is both absurd and ridiculous, if the term is to be interpreted according to its usage in the common vernacular. And to charge that colored people of Washington are so stupid and in such a delirious state of indifference that the influences of an extraneous agency are needed to make them conscious of an indignity and a ninsult, is an indictment fraught with serious consequences when made against 12,000,000 people by a daily newspaper."

The Race Congress letter was signed by W. H. Jernagin, president, and issued through George Howard Mack.

WE HAVE ALWAYS FOUGHT

Editor, The Chicago Defender: I am just sending you a clipping from the agitating, discriminating Tribune. This is the second time this week that this paper has been interested in writing about my race. Sunday's paper spoke of the "nigger" women and religion in "The Voice of the People." This outburst is not so pleasant to the thinking people of my Race, I am sure. I hope the Tribune will not go so far as to forget that we have feelings. I wonder what next this paper will write about us. I am sure we would feel much better if they wouldn't write anything at all about us. I thank my God that in 60 years we have proved to them we are not what they say we are.

Mr. Editor, I hope you will give my writing your best attention. I am sure I am right in some things, if not all. We, as a race, have proved ourselves fit to fight in any war and we always accomplish in battle what we undertake. I wonder if this writer has forgotten when Roosevelt with his rough-riding whites tried to take the Spanish people and at last our boys have the credit and honor of taking San Juan Hill? In closing, I will say, let us not forget our Creator. Your reader and a voting citizen.

W. E. BETTS,
4145 Vincennes Ave., Chicago.

THE NEGRO AND THE INDIAN

Negroes in this country are worth about $2,000,000,000, according to figures compiled by Tuskegee Institute. This is nearly three times the 1912 estimate. Negro education now costs $40,000,000 as compared to $13,000,000 in 1912. Up to that year 5,000 negroes had completed college courses. In the last twelve years the number has doubled.

In the same period of time the negro death rate has decreased from 22 to 15 per thousand and the life span has increased from 41 to 46 years.—The Pathfinder.

The American negro has put it all over the Americna Indian in spite of the fact that 60 years ago he was a slave, while the Indian never was a slave, except in isolated instances.

The American negro, living side by side with the white man, has achieved an unwritten covenant of amity; he has acquired property; he has accepted education; he has accepted discipline; he has sung his song and he is beginning to write.

With all due respect to the over-coddled American Indian, what has he done?

Racial Consciousness—1925.

BOSTON MASS. C. S. MONITOR
APRIL 14, 1925

Selling Race Pride to Negroes Up and Down the United States

Miss Katherine Johnson, a Bookseller in a Ford, Tells What She Finds North and South

IT WAS Sunday afternoon and I was starting for the railroad station at Montclair when a Ford coupe drove up by me and then stopped. I hastenened forward to greet an old friend who offered me a lift to Newark. I gladly accepted and we drove on.

Katherine Johnson, part white, part Negro, part Indian, all alert American, was wearing her Y uniform, the uniform that she had worn for 14 months in France, and as we drove along she told me of what she was doing. Her little car had in it 100 books, 12 titles, which she was selling to the colored people. Sunday was her day for getting her idea over, for on that day she spoke in as many colored churches as she could visit, explaining the character of the books she carried, and after the services taking orders. She had solely instructive literature, history, biography, poetry anthologies, social science. Her idea was to bring to the Negro more knowledge concerning his achievements, especially in America.

"I am trying to awaken race pride," she said, "to show the colored people that they have contributed much to America's civilization and that they have reason to be proud of their many great men. Too many of them have grown up to feel that they have nothing to be proud of, that the loose-mouthed buffoon of the cheap magazine and the vaudeville stage is the only type that the white world will recognize. I want to give them courage and a knowledge of the race at its best. My own book on the 'Colored Soldiers in France' has hundreds of pictures of young colored officers, commissioned and non-commissioned, well-set-up youth, who fought courageously. It is good for us all to see them. And the story of the Negro in American history, as told by our historians, Woodson and Brawley, is full of inspiration. I like to think that I am selling my people race pride."

Many Eager to Buy

"Does it pay?" I asked a little doubtfully.

"That depends where you are," she answered. "I sold 70 books this morning to a congregation of 75 people, not a bad morning—"

"I should think not," I interpolated.

"But down in a church in Richmond I only sold $50 worth of books to a congregation numbering over a thousand. They hadn't the intelligence to order, and more important, many of them hadn't the money to pay for the books. People make a great deal more money north than south."

"Isn't there business enterprise there?" I asked.

"Oh, yes. I could recite many instances of men who have made successes in moving picture theaters, in banks, in the usual lines of business. But this is the part of the world where money is.

Mud in the South

"Now if I were to compare the north with the south," she went on, "the first thing I should think of would be the roads." Miss Johnson smiled as she looked at the noble highway before us. "It's hard to make roads, I'm told, in that red clay region, but they do have more than their share of ruts and mud. Fortunately I can go hopping over ruts and slipping through mud where a truck stands anchored for days waiting for a friendly team to set it sailing again. Everyone has to suffer for these roads, but when you reach the colored section of a city, you see that there the Negro gets the worst deal. I remember in Greensboro, N. C., going to visit the colored college. The school was well located on a hill and the president had what was called, and rightly, a mansion, but the street looked just as it was when the earth was created, except that it had worn innumerable gutters and holes. You had to stop and figure how to get over the ruts without breaking your car to pieces. Now Norfolk is a progressive place for Negroes, they've made a good bit of money in the shipyards, but the streets are still largely unpaved in the colored quarters. And I remember in Rome, Ga., how much money the taxi-cabs made just navigating people from one colored house to another."

"It makes me think of the home of the hippopotamus in Central Park," I ventured.

"But I love the south for the heroic work down there. There is

Workers for Girls

"Yes, and don't forget that this is the way the streets are neglected because the colored people living on them have no vote. The only time they get good pavements is when they move into a white quarter. That's one reason why we have to fight segregation ordinances wherever they are passed. To get into a white neighborhood that is growing unfashionable is the only way of getting out of the mud."

Nannie Burroughs with her National Training School for Girls. To be sure, that is no further south than Washington, but Washington is a southern city governed by the country as a whole. In Virginia is Janie Porter Barrett, a Hampton graduate who at first worked in her own home at Hampton, making it a center for the children of the community, and at last was rewarded by the principalship of the State Industrial School for Girls. Another woman with whom I always feel uplifted is Charlotte Haskins Brown. Mrs. Brown came from Cambridge, Mass. and has developed a little missionary school at Sedalia, N. C., into the Palmer Memorial Institute (named after her best friend, Alice Freeman Palmer) with property valued at $150,000. That is very American, isn't it, to speak in terms of money, but one cannot estimate the power she has been in her neighborhood, among the whites as well as among the colored. In Florida is Mary McCleod Bethune, whose school at Daytona all northerners in that section are sure to know. Mrs. Bethune has built up one of the great girls' schools of the country."

"Of course it's of no importance," I commented, "but in these days when there is so much talk about Nordic blood it is a pleasure to remember that three out of four of these women are to all appearance very strongly Negro."

"Well," my companion answered with rather a grim smile, 'the Nordics have the say about education down in those states and they don't educate, not my race. The best center I struck for education was Petersburg, Va. There the colored high school was a building that would be a credit to any part of the country. But even there, there were accommodations for only 2000 of the 3000 colored children. And that's the best. Get into some of the smaller places, like Waycross, Ga., and the public school is a shack. And then they sneer at the Negro because he is ignorant."

"Congress ought to put through a bill for federal aid to reduce illiteracy," I said with some warmth.

"Yes," Miss Johnson replied, "only first they must be sure that the colored illiterates would get their share of the money. If they did this the young people wouldn't flock so fast to the North. It's extraordinary, the Negro's belief in the value of an education."

"What about the North?" I asked. 'You haven't yet spoken of northern cities."

Coming North

"Haven't I? Well, north or south, one ought not to generalize. Now take this State. I can sell $100 worth of books to a congregation of 35 at New Brunswick, but in a town further south, which shall be nameless, I find the colored people unresponsive, deep in rotten politics and glad to get big profit out of their shameless red light district. And when I go touring in New England, there are many differences there."

"How about Boston, once the Mecca of the slave?"

"Boston fits a definition I once heard of a conservative: 'A conservative is one who believes in never doing a thing for the first time.' The colored Bostonians are so afraid of assenting to segregation that they don't do a new thing. And one can't stand still, one must go forward or back. But I love Boston, it is so hospitable.

"Now Chicago is very progressive. There are more colored businesses and enterprises there than in any other city, unless it be New York. But Chicago has a rough element. I think it is because their colored immigration comes from Texas and Arkansas, from the southwest and is more lawless than the eastern immigration from Virginia and the Carolinas."

"How about Philadelphia?"

"Philadelphia makes progress without ostentation. All over the city there are colored businesses, grocery and other stores, shoe-repairing shops, restaurants, ice cream parlors, second-hand furniture stores. And that makes me think, in New Bedford is a colored man in partnership with a white man. They sell furniture and are quite famous in that district."

"I like New Bedford," I said. "I thought there was less prejudice here than in any city I had seen."

The Ultimate Gift Denied

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In previous years similar campaigns have been conducted by negro merchants in Atlanta, St. Louis, San Antonio and other places and reports show that they have not only increased the turn over of stock of these colored business enterprises, but have been the means of bringing the Negro merchants into helpful contact with the white business men of their communities.

The campaign conducted in St. Louis last year made possible the employmnet of per cent increase in their colored men and women in Negro stores and gross business and Local Negro Business Leagues in various parts of the country are taking an active interest in the campaign and it is expected that when

Racial Consciousness—1925.

BOSTON MASS. C. S. MONITOR
APRIL 14, 1925

Selling Race Pride to Negroes Up and Down the United States

Miss Katherine Johnson, a Bookseller in a Ford, Tells What She Finds North and South

IT WAS Sunday afternoon and I was starting for the railroad station at Montclair when a Ford coupe drove up by me and then stopped. I hastenened forward to greet an old friend who offered me a lift to Newark. I gladly accepted and we drove on.

Katherine Johnson, part white, part Negro, part Indian, all alert American, was wearing her Y uniform, the uniform that she had worn for 14 months in France, and as we drove along she told me of what she was doing. Her little car had in it 100 books, 12 titles, which she was selling to the colored people. Sunday was her day for getting her idea over, for on that day she spoke in as many colored churches as she could visit, explaining the character of the books she carried, and after the services taking orders. She had solely instructive literature, history, biography, poetry, anthologies, social science. Her idea was to bring to the Negro more knowledge concerning his achievements, especially in America.

"I am trying to awaken race pride," she said, "to show the colored people that they have contributed much to America's civilization and that they have reason to be proud of their many great men. Too many of them have grown up to feel that they have nothing to be proud of, that the loose-mouthed buffoon of the cheap magazine and the vaudeville stage is the only type that the white world will recognize. I want to give them courage and a knowledge of the race at its best. My own book on the 'Colored Soldiers in France' has hundreds of pictures of young colored officers, commissioned and non-commissioned, well-set-up youth, who fought courageously. It is good for us all to see them. And the story of the Negro in American history, as told by our historians, Woodson and Brawley, is full of inspiration. I like to think that I am selling my people race pride."

Many Eager to Buy

"Does it pay?" I asked a little doubtfully.

"That depends where you are," she answered. "I sold 70 books this morning to a congregation of 75 people, not a bad morning—"

"I should think not," I interpolated.

"But down in a church in Richmond I only sold $50 worth of books to a congregation numbering over a thousand. They hadn't the intelligence to order, and more important, many of them hadn't the money to pay for the books. People make a great deal more money north than south."

"Isn't there business enterprise there?" I asked.

"Oh, yes. I could recite many instances of men who have made successes in moving picture theaters, in banks, in the usual lines of business. But this is the part of the world where money is.

Mud in the South

"Now if I were to compare the north with the south," she went on, "the first thing I should think of would be the roads." Miss Johnson smiled as she looked at the noble highway before us. "It's hard to make roads, I'm told, in that red clay region, but they do have more than their share of ruts and mud. Fortunately I can go hopping over ruts and slipping through mud where a truck stands anchored for days waiting for a friendly team to set it sailing again. Everyone has to suffer for these roads, but when you reach the colored section of a city, you see that there the Negro gets the worst deal. I remember in Greensboro, N. C., going to visit the colored college. The school was well located on a hill and the president had what was called, and rightly, a mansion, but the street looked just as it was when the earth was created, except that it had worn innumerable gutters and holes. You had to stop and figure how to get over the ruts without breaking your car to pieces. Now Norfolk is a progressive place for Negroes, they've made a good bit of money in the shipyards, but the streets are still largely unpaved in the colored quarters. And I remember in Rome, Ga., how much money the taxi-cabs made just navigating people from one colored house to another."

"It makes me think of the home of the hippopotamus in Central Park," I ventured.

"But I love the south for the heroic work down there. There is

Workers for Girls

"Yes, and don't forget that this is the way the streets are neglected because the colored people living on them have no vote. The only time they get good pavements is when they move into a white quarter. That's one reason why we have to fight segregation ordinances whenever they are passed. To get into a white neighborhood that is growing unfashionable is the only way of getting out of the mud."

Nannie Burroughs with her National Training School for Girls. To be sure, that is no further south than Washington, but Washington is a southern city governed by the country as a whole. In Virginia is Janie Porter Barrett, a Hampton graduate who at first worked in her own home at Hampton, making it a center for the children of the community, and at last was rewarded by the principalship of the State Industrial School for Girls. Another woman with whom I always feel uplifted is Charlotte Haskins Brown. Mrs. Brown came from Cambridge, Mass., and has developed a little missionary school at Sedalia, N. C., into the Palmer Memorial Institute (named after her best friend, Alice Freeman Palmer) with property valued at $150,000. That is very American, isn't it, to speak in terms of money, but one cannot estimate the power she has been in her neighborhood, among the whites as well as among the colored. In Florida is Mary McCleod Bethune, whose school at Daytona all northerners in that section are sure to know. Mrs. Bethune has built up one of the great girls' schools of the country."

"Of course it's of no importance," I commented, "but in these days when there is so much talk about Nordic blood it is a pleasure to remember that three out of four of these women are to all appearance very strongly Negro."

"Well," my companion answered with rather a grim smile, 'the Nordics have the say about education down in those states and they don't educate, not my race. The best center I struck for education was Petersburg, Va. There the colored high school was a building that would be a credit to any part of the country. But even there, there were accommodations for only 2000 of the 3000 colored children. And that's the best. Get into some of the smaller places, like Waycross, Ga., and the public school is a shack. And then they sneer at the Negro because he is ignorant."

"Congress ought to put through a bill for federal aid to reduce illiteracy," I said with some warmth.

"Yes," Miss Johnson replied, "only first they must be sure that the colored illiterates would get their share of the money. If they did this the young people wouldn't flock so fast to the North. It's extraordinary, the Negro's belief in the value of an education."

"What about the North?" I asked. 'You haven't yet spoken of northern cities."

Coming North

"Haven't I? Well, north or south, one ought not to generalize. Now take this State. I can sell $100 worth of books to a congregation of 35 at New Brunswick, but in a town further south, which shall be nameless, I find the colored people unresponsive, deep in rotten politics and glad to get big profit out of their shameless red light district. And when I go touring in New England, there are many differences there."

"How about Boston, once the Mecca of the slave?"

"Boston fits a definition I once heard of a conservative: 'A conservative is one who believes in never doing a thing for the first time.' The colored Bostonians are so afraid of assenting to segregation that they don't do a new thing. And one can't stand still, one must go forward or back. But I love Boston, it is so hospitable.

"Now Chicago is very progressive. There are more colored businesses and enterprises there than in any other city, unless it be New York. But Chicago has a rough element. I think it is because their colored immigration comes from Texas and Arkansas, from the southwest and is more lawless than the eastern immigration from Virginia and the Carolinas."

"How about Philadelphia?"

"Philadelphia makes progress without ostentation. All over the city there are colored businesses, grocery and other stores, shoe-repairing shops, restaurants, ice cream parlors, second-hand furniture stores. And that makes me think, in New Bedford is a colored man in partnership with a white man. They sell furniture and are quite famous in that district."

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the National League meets for the annual session in Tulsa, Okla., August 19, 20 and 21, that the reports will show even more progress than has been previously reported.

The booklet as distributed, from Tuskegee Institute contains valuable information for business enterprises.

Historians Greatly Needed By Race, Says Walton in New York World

Foremost Race Journalist Takes Exception to Speech by Former Howard Instructor—Admits Paucity of Purely Racial Plays

CITES FAMOUS ACTORS OF BYGONE DAYS

By Lester A. Walton, in New York World

The Negro race in America is in dire need of historians. This fact was forcibly brought to mind at an award dinner given several evenings ago at the Fifth Avenue Restaurant in honor of the winners of a contest conducted to stimulate creative literary effort among Negroes.

Preceding the awarding of prizes a judge representing each of the sections, namely—short stories, poetry, plays, essays and personal experience sketches, spoke in praise of the calibre of material submitted and gave a resume of what had been done in the respective fields. These historiettes were reasonably authentic with but one notable exception.

"Hurdled Facts"

Plays and theatrical attractions with which the Negro has been conspicuously identified were discussed by Prof. Montgomery Gregory, who was formerly instructor in dramatics at Howard University. Those of us present who are familiar with the ups and downs of the Negro in theatricals for the last twenty years or more felt that he was guilty both of errors of omission and commission. While the occasion did not call for an exhibition of discursiveness, neither was it the time to leave out happenings of consequence.

In touching on the Negro's stage chronology reference was made to his early beginning in minstrelsy. Then came the type of musical comedy as produced by Cole and Johnson brothers and others, the large gathering, composed of white and colored people, were told. History records that the first colored musical comedy, "A Trip to Coontown," was put on and starred in by Bob Cole and Billy Johnson. Cole's association with the Johnson brothers in "The Shoofly Regiment," and "The Red Moon" took place some years later.

Failure of the speaker to make specific mention of Williams and Walker, Ernest Hogan, S. H. Dudley, and Mme Sissieretta Jones (Black Patti) in the same breath with Cole and Johnson brothers occasioned adverse comment. Williams and Walker were seen in the largest, most pretentious and most successful colored musical comedies ever presented. Ernest Hogan in "Rufus Rastus," and "The Oyster Man," S. H. Dudley in the Smart Set Company, and Black Patti, who for years headed her own aggregation, met with some measure of success. Charles Dillingham, the Broadway manager, started in the show business as publicity man for Black Patti.

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Bert Williams

Bert Williams was not merely a low comedian. Belasco at one time considered the advisability of starring this acknowledged artist in a play but later concluded it was not opportune to try the experiment. Yet despite circumscription, Bert Williams's acting elicited the enthusiastic commendation of critics. It was Amy Leslie who in writing a review on "In Dahomey," compared the comedian to the French actor Coquelin. His poker game of pantomime will always remain a classic of the highest form of acting.

Acting is not confined to elocutionary efforts. Black Pattie, Fred Piper Mme. Flowers and other Negro singers, who made reputations singing operatic selections possessed dramatic ability. It would not be expected that a biographical sketch be given of these outstanding pioneers of the footlights at an award dinner, but surely they and the vehicles in which they appeared are entitled to casual mention.

Deserved praised was meted out to Mrs. Norman Hapgood for her endeavor to raise the status of the Negro in the drama, but nothing was said of E. C. Brown's big venture to accomplish a similar purpose. Mr Brown, a Negro banker of Philadelphia, organized the Quality Amusement Corporation and built first-class theatres for members of his race. It was the most gigantic project ever undertaken to advance the interests of the Negro in theatricals. At one time half a dozen experienced white dramatic directors were employed and assigned to the different companies known as the Lafayette Players.

Sir Beerbohm Tree, Marjorie Rambeau and others have spoken in glowing terms of the work of these Negro thespians. Promising playwrights of the race were given an opportunity to get their plays produced. Last February the Brown and Stevens Bank closed, directly due to the launching of the theatrical enterprise to which over $750,000 was spent. This effort was not referred to, nor were the Lafayette Players.

Paucity of Race Plays

That there are members of the race who have set themselves up as the dilettanti and are seeking to arrogate to themselves the right to say who is, as well as who was, without due regard to historical facts, is a charge not infrequently made. However, to an impartial observer it does not appear to be a case of self-imposed dilettantism, but rather that of persons assuming authoritative roles without being conversant with valuable and necessary information. Neither can an issue be raised over the question of standards of judgment.

It is quite generally admitted that there had been a significant paucity of race plays. But Alex Rogers and other talented and experienced Negro playwrights assert there is no incentive for spending time and energy writing something for which there is no demand; and that if there were a healthy demand there would be a healthy crop of Negro plays. Even the success of "The Emperor Jones," has not created a demand for race plays among Broadway managers, it is pointed out.

Plays are necessary, as are actors. So are managers and audiences necessary. But the force to be reckoned with in the beginning is the manager with the theatres. A production, good, bad or indifferent, has but one destination—the storage—unless theatres are available. No one has a keener appreciation of this truism than the Negro writers and stars of musical comedy, whose limitations have been defined by managers usually in these words: "The public will not stand that from your people."

The public is unmindful of the struggles and sacrifices made during the last twenty years by Negroes desirous of doing something on the stage in keeping with their ideas and ideals. Primarily on account of the physical and mental strain to which they were subjected most of our noted actors now sleep beneath the sod.

Managers used to expressly forbid ardent love-making in a colored show. A most evolutionary step was the singing of "Love Will Find A Way," in "Shuffle Along." In days gone by such numbers as "Hannah From Savannah," "Lindy Lou," "It's Hard to Love Somebody Who's Lovin' Somebody Else," "Big Red Shawl," and "Consolation," were permissible, but managers consistently maintained theatre goers did not want to see a colored couple under the spotlight singing a high class love ballad. But times have changed.

To lovers of fair play and those believing that the Negro has something original and distinctive to give to the stage as well as to the world of letters, it is a source of gratification to note the present wave of pro-Negro sentiment, reflected in the growing and sympathetic interest manifested

More books on the Negro by Negroes, are being put into circulation, due to the changing attitude of the publisher. More plays will be produced on Broadway dealing with Negro life and written by Negroes when managers get in a similar frame of mind as the publishers.

In the meantime, together with stimulating creative literative effort among Negroes, which is a most timely and praiseworthy mission, encouragement also can be given to those who aspire faithfully to chronicle steps of racial progress in the various avenues of endeavor.

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Racial Consciousness—1925.

1924 an Eventful Year

Some of the outstanding events of 1924 as shown by The Chicago Defender files:

JAN. 1, 1924—One woman and four men held for axe murder in Birmingham, Ala.

James T. Peterson, president of the United Mutual Insurance Co. dies in Mobile, Ala.

Mrs. Bright, 511 pounds, dies in Gotham.

Battling Siki wins from Norfolk Memphis Tom.

JAN. 5.—Kelly Miller explains purpose of the Sanhedrin, called for Feb 11 in Chicago, Ill.

President Coolidge visits Tuskegee institute and pays tribute to memory of Booker T. Washington.

JAN. 12.—Mrs. Emma Waddleton, national character, dies in Washington, D. C.

Howard university asks for $815,000 for improvements.

JAN. 19.—President Coolidge appoints commission to visit the Virgin Islands and study conditions.

Battling Siki gets decision over Norfolk in Memphis, Tenn.

JAN. 26.—Chicago policeman, Ben Jefferson shoots white man who insults his wife because of her fair complexion.

Miss Bessie Allison, New Yorkship stage beauty, chosen as one of 15 most beautiful women by Ernest Linenkamp, famous Austrian artist.

White Southerner writes article in American Review, showing lynching to be main cause of Northern migration.

FEB. 2.—Cassius King, first member of our Race born in Chicago, dies at age of 77 years.

Dr. J. R. A. Crossland removed from Veterans' hospital No. 91, at Tuskegee, by General Hines, head of the bureau.

Chicagoans fight the showing of the "Birth of a Nation."

FEB. 9.—Nine hurt when dormitory burns at Wilberforce university.

Committee of prominent citizens present petition to Coolidge to release members of the 24th infantry at Leavenworth, Kans. 120,000 names on the petition.

Capt. Harry Dean of San Francisco accuses U. S. shipping board of unfair and discriminating practices in allocating vessels.

FEB. 16.—Lincoln league and Sanhedrin close sessions in Chicago.

President promises aid to Leavenworth prisoners.

Congress grants appropriation to Howard after stormy session.

Dayton, Ohio, allows schools to be separated.

FEB. 23.—Five children die when house in Orange, Va., is destroyed by fire.

Senate holds up Cohen appointment 37 to 35.

Wendell Phillips high school quintet in city championship race.

MARCH 1.—Marie Blair chosen to play opposite Paul Robeson in "All God's Chillun."

Texas Shriners lose court fight with whites. Injunction issued to whites.

White youth with mania for lynching kills father and mother in St. Petersburg, Fla.

Dr. Samuel Barrett, Council Bluffs, Ia., writes to ask "What did the Sanhedrin do?"

Rube Foster takes his team to Houston, Texas, for spring training.

Robert Shaw Wilkerson, Jr., a senior at Darthmouth college, wins Phi Beta Kappa key.

MARCH 8.—Isiah T. Montgomery, founder of Mound Bayou, Miss., dies at age of 77 years.

Man criticises Marcus Garvey in Philadelphia. Is killed by fanatic.

Hon. Rothchild Francis asks American press to aid Virgin Island sufferers.

Gunmen shoot Garvey captain through window in Chicago. The victim was E. L. Gaines.

MARCH 15.—Fisk Jubilee singers announce plan to tour Europe during the summer.

Howard alumni back Dr. Henry Reginald Smith of Chicago for member of board of directors.

Howard university celebrates 57th anniversary.

Wendell Phillips high school, Chicago, loses basketball championship to Lane Tech.

Robert L. Paston, Garvey secretary, dies on board the United States Shipping Roosevelt. He was returning from Liberia.

Southern whites oppose plan to create educational secretary in President's cabinet.

Bishop J. C. Martin of the C. M. E. church fined $25 in Texarkana, Ark., for riding in Pullman coach.

Virgin Island commission, headed by George Woodson, submits report.

Walter Cohen appointment confirmed by the Senate 39 to 38.

MARCH 29.—J. B. Ford, Pullman porter, lectures to Dartmouth college students.

Attorneys indorse Albert B. George for judge of the municipal courts of Chicago.

APRIL 5.—The Chicago Defender indorses Governor Small and Atty. Albert George in the primaries.

Perry W. Howard elected to lead G. O. P. faction from Mississippi to National convention.

Youth movement meets in Nashville, Tenn.

Business men's special leaves Chicago for good will trip through the South.

APRIL 12.—Albert B. George nominated for judge of the Municipal court of Chicago.

Frederick Wells, senior law student at Columbia university, threatened by Klan student mob.

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Racial Consciousness—1925.

1924 an Eventful Year

Some of the outstanding events of 1924 as shown by The Chicago Defender files:

JAN. 1, 1924—One woman and four men held for axe murder in Birmingham, Ala.

James T. Peterson, president of the United Mutual Insurance Co. dies in Mobile, Ala.

Mrs. Bright, 511 pounds, dies in Gotham.

Battling Siki wins from Norfolk Battling Siki in Memphis, Tenn.

JAN. 5.—Kelly Miller explains purpose of the Sanhedrin, called for Feb 11 in Chicago, Ill.

President Coolidge addresses Tuskegee institute and pays tribute to memory of Booker T. Washington.

JAN. 12.—Mrs. Emma Waddleton, national character, dies in Washington, D. C.

Howard university asks for $815,000 for improvements.

JAN. 19.—President Coolidge appoints commission to visit the Virgin Islands and study conditions.

Battling Siki gets decision over Norfolk in Memphis, Tenn.

JAN. 26.—Chicago policeman, Bencago, loses basketball championship Jefferson shoots white man who insults his wife because of her fair complexion.

Miss Bessie Allison, New Yorkship stage beauty, chosen as one of 15the most beautiful women by Ernest Linenkamp, famous Austrian artist.

White Southerner writes article indent's cabinet. American Review, showing lynching to be main cause of Northern migration.

FEB. 2.—Cassius King, first member of our Race born in Chicago, dies at age of 77 years.

Dr. J. R. A. Crossland removed from Veterans' hospital No. 91, at Tuskegee, by General Hines, head of the bureau.

Chicagoans fight the showing of the "Birth of a Nation."

FEB. 9.—Nine hurt when dormitory burns at Wilberforce university.

Committee of prominent citizens present petition to Coolidge to release members of the 24th infantry at Leavenworth, Kans. 120,000 names on the petition.

Capt. Harry Dean of San Francisco accuses U. S. shipping board of unfair and discriminating practices in allocating vessels.

FEB. 16.—Lincoln league and Sanhedrin close sessions in Chicago.

President promises aid to Leavenworth prisoners.

Congress grants appropriation to Howard after stormy session.

Dayton, Ohio, allows schools to be separated.

FEB. 23.—Five children die when house in Orange, Va., is destroyed by fire.

Senate holds up Cohen appointment 37 to 35.

Wendell Phillips high school quintet in city championship race.

MARCH 1.—Marie Blair chosen to play opposite Paul Robeson in "All God's Chillun."

Texas Shriners lose court fight with whites. Injunction issued to whites.

White youth with mania for lynching kills father and mother in St. Petersburg, Fla.

Dr. Samuel Barrett, Council Bluffs, Ia., writes to ask "What did the Sanhedrin do?"

Rube Foster takes his team to Houston, Texas, for spring training.

Robert Shaw Wilkerson, Jr., a senior at Darthmouth college, wins Phi Beta Kappa key.

MARCH 8.—Isiah T. Montgomery, founder of Mound Bayou, Miss., dies at age of 77 years.

Man criticises Marcus Garvey in Philadelphia. Is killed by fanatic.

Hon. Rothchild Francis asks American press to aid Virgin Islan sufferers.

Gunmen shoot Garvey captain through window in Chicago. The victim was E. L. Gaines.

MARCH 15.—Fisk Jubilee singers announce plan to tour Europe during the summer.

Howard alumni back Dr. Henry Reginald Smith of Chicago for member of board of directors.

Howard university celebrates 57th anniversary.

Wendell Phillips high school, Chicago, loses basketball championship to Lane Tech.

Robert L. Paston, Garvey secretary, dies on board the United States Roosevelt. He was returning from Liberia.

Southern whites oppose plan to create educational secretary in Indent's cabinet.

Bishop J. C. Martin of the C. M. E. church fined $25 in Texarkana, Ark., for riding in Pullman coach.

Virgin Island commission, headed by George Woodson, submits report.

Walter Cohen appointment confirmed by the Senate 39 to 38.

MARCH 29.—J. B. Ford, Pullman porter, lectures to Dartmouth college students.

Attorneys indorse Albert B. George for judge of the municipal courts of Chicago.

APRIL 5.—The Chicago Defender indorses Governor Small and Atty. Albert George in the primaries.

Perry W. Howard elected to lead G. O. P. faction from Mississippi to National convention.

Youth movement meets in Nashville, Tenn.

Business men's special leaves Chicago for good will trip through the South.

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NEW YORK CITY WORLD
MAY 10, 1925

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Takes Exception to Speech by Former Howard Instructor on Theatrical Enterprise

ADMITS GREAT PAUCITY OF PURELY RACIAL PLAYS

Cites Famous Actors of Bygone Days to Prove Contention —Commends Present Trend

By Lester A. Walton

The Negro race in America is in dire need of historians! This fact was forcibly brought to mind at an award dinner given several evenings ago at the Fifth Avenue Restaurant in honor of the winners of a contest conducted to stimulate creative literary effort among Negroes.

Preceding the awarding of prizes a judge representing each of the sections, namely-short stories, poetry plays, essays and personal experience sketches, spoke in praise of the calibre of material submitted and gave a resume of what had been done in the respective fields. These historiettes were reasonably authentic with but one notable exception.

"Hurdled Facts"

Plays and theatrical attractions with which the Negro has been conspicuously identified were discussed by Prof. Montgomery Gregory, who was formerly instructor in dramatics at Howard University. Those of us present who are familiar with the ups and downs of the Negro in theatricals for the last twenty years or more felt that he was guilty both of errors of omission and commission. While the occasion did not call for an exhibition of discursiveness, neither was it the time to leave out happenings of consequence.

In touching on the Negro's stage chronology reference was made to his early beginning in minstrelsy. Then came the type of musical comedy as produced by Cole and Johnson brothers and others, the large gathering, composed of white and colored people, was told. History records that the first colored musical comedy, "A Trip to Coontown," was put on and starred in by Bob Cole and Billy Johnson. Cole's association with the Johnson brothers in "The Shoofly Regiment" and "The Red Moon" took place some years later.

Failure of the speaker to make specific mention of Williams and Walker, Ernest Hogan, S. H. Dudley and Mme. Sissieretta Jones (Black Patti) in the same breath with Cole and Johnson brothers occasioned adverse comment. Williams and Walker were seen in the largest, most pretentious and most successful colored musical comedies ever presented. Ernest Hogan in "Rufus Rastus" and "The Oyster Man"; S. H. Dudley in the Smart Set Company, and Black Patti, who for years headed her own aggregation, met with some measure of success. Charles Dillingham, the Broadway manager, started in the show business as publicity man for Black Patti.

The Negro was making history as an actor in plays long before the birth of the colored musical comedy. No record of the race's accomplishments would be complete without mentioning the name of Sam Lucas, the first "Uncle Tom" in all history. Jesse A. Shipp, whose wealth of information about Negro theatricals is unequaled, played parts in white dramatic shows before he joined hands with Bob Cole and Billy Johnson. Ernest Hogan attracted the attention of critics as an actor in white companies prior to coming to New York. He was the greatest actor-comedian the race ever had. His powerful delineation of the old Negro in his dramatic skit "Emancipation Day" is still remembered by thousands of vaudeville devotees.

Bert Williams

Bert Williams was not merely a low comedian. Belasco at one time considered the advisability of starring this acknowledged artist in a play but later concluded it was not opportune to try the experiment. Yet, despite circumscription, Bert Williams's acting elicited the enthusiastic commendation of critics. It was Amy Leslie who in writing a review on "In Dahomey" compared the comedian to the French actor Coquelin. His poker game pantomime will always remain a classic of the highest form of acting. Acting is not confined to elocutionary efforts. Black Patti, Fred Piper, Mme. Flowers and other Negro singers who made reputations singing operatic selections possessed dramatic ability. It would not be expected that a biographical sketch be given of these outstanding pioneers of the footlights at an award dinner, but surely they and the vehicles in which they appeared are entitled to casual mention.

Deserved praise was meted out to Mrs. Norman Hapgood for her endeavor to raise the status of the Negro in the drama; but nothing was said of E. C. Brown's big venture to accomplish a similar purpose. Mr. Brown, a Negro banker of Philadelphia, organized the Quality Amusement Corporation and built first-class theatres for members of his race. It was the most gigantic project ever undertaken to advance the interests of the Negro in theatricals. At one time half a dozen experienced white dramatic directors were employed and assigned to the different companies, known as the Lafayette Players.

Sir Beerbohm Tree, Marjorie Rambeau and others have spoken in glowing terms of the work of these Negro thesplians. Promising playwrights of the race were given an opportunity to get their plays produced. Last February the Brown & Stevens Bank closed directly due to the launching of the theatrical enterprise in which over $750,000 was spent. This effort was not referred to, nor were the Lafayette Players.

Paucity of Race Plays

That there are members of the race who have set themselves up as the dilettanti and are seeking to arrogate to themselves the right to say who is, as well as who was, without due regard to historical facts, is a charge not infrequently made. However, to an impartial observer it does not appear to be a case of self-imposed dilettantism, but rather that of persons assuming authoritative roles without being conversant with valuable and necessary information. Neither can an issue be raised over the question of standards of judgment.

It is quite generally admitted that there had been a significent paucity of race plays. But Alex Rogers and other talented and experienced Negro playwrights assert there is no incentive for spending time and energy writing something for which there is no demand; and that if there were a healthy demand there would be a healthy crop of Negro plays. Even the success of "The Emperor Jones" has not created a demand for race plays among Broadway managers, it is pointed out.

Plays are necessary, as are actors. So are managers and audiences necessary. But the force to be reckoned with in the beginning is the manager with the theatres. A production, good bad or indifferent, has but one destination—the storage—unless theatres are available. No one has a keener appreciation of this truism than the Negro writers and stars of musical comedy, whose limitations have been defined by managers usually in these words: "The public will not stand that from your people."

The public is unmindful of the struggles and sacrifices made during the last twenty years by Negroes desirous of doing something on the stage in keeping with their ideas and ideals. Primarily on account of the physical and mental strain to which they were subjected most of our noted actors now sleep beneath the sod.

Managers used to expressly forbid ardent love-making in a colored show. A most evolutionary step was the singing of "Love Will Find a Way" in "Shuffle Along." In days gone by such numbers as "Hannah From Savannah," "Lindy Lou," "It's Hard to Love Somebody Who's Lovin' Somebody Else," "Big Red Shawl" and "Consolation" were permissible, but managers consistently maintained theatregoers did not want to see a colored couple under the spotlight singing a high class love ballad. But times have changed.

To lovers of fair play and those believing that the Negro has something original and distinctive to give to the stage as well as to the world of letters, it is a source of gratification to note the present wave of pro-Negro sentiment, reflected in the growing and sympathetic interest manifested by publishers, the literati and theatrical folk. More books on the Negro, written by Negroes, are being put into circulation, due to the changing attitude of the publisher. More plays will be produced on Broadway dealing with Negro life and written by Negroes when managers get in a similar frame of mind as the publishers.

In the mean time, together with stimulating creative literative effort among Negroes, which is a most timely and praiseworthy mission, encouragement also can be given to those who aspire faithfully to chronicle steps of racial progress in the various avenues of endeavor.

CHATTANOOGA TENN
APR 2 - 1925

WOULD NAME SCHOOL FOR NEGRO PASTOR

Race Moves to Honor the Late Rev. Joseph E. Smith.

Was Formerly Member of Board of Education and Popular With Whites.

A movement is on foot among representative colored citizens, which, it seems, will receive the backing of many members of the other race who knew the man concerned, to have the East Fifth Street school, or at least the Junior High school department there, named for the late Rev. Joseph E. Smith. He was pastor of the colored Congregational church, East Ninth and Lindsay (formerly A) street for years, and member of the Chattanooga board of education for a considerable period.

According to Dr. T. S. McCallie, pastor of Central Presbyterian church, the Rev. Smith was a contemporary of his father, the late Dr. T. H. McCallie, and highly regarded by him and many other leaders in the pulpit, laiety and civic affairs. "He was one of the finest men of his race I ever knew," said Dr. McCallie; "conservative, sane, straight-thinking, wielding a fine quality of influence among his people and enjoying the real friendship and admiration of the whites. My father, and many other men like the late Dr. Bachman, Col Tomlinson Fort and many more, thought very highly of him," Dr. McCallie heartily indorsed memorializing the Rev. Smith in the way being advanced by colored citizens.

No action has been taken by the school department, but Commissioner Frazier and Supt. Ziegler indicate that they favor the idea, recognizing that real leaders along right lines among the colored race are invaluable and the work of such should be recognized.

According to a sketch furnished Principal L. W. Henderson, of the East Fifth Street school, one of the leaders in the movement, by the Rev. Smith's wife, the subject began his career in Chattanooga Feb. 24, 1879, and it was ended by death March 10, 1917. About December, 1882, he was elected a member of the city board of education, and served for twelve years, afterwards being elected commissioner at large.

He served on subcommittees and is credited with much interest in proper textbooks, courses of study, qualified teachers and uniform salaries, adequate buildings and grounds.

Among those who, according to the sketch, served on the board with the Rev. Smith were the late J. B. Nicklin, H. S. Chamberlain, T. H. Payne, H. F. Tyler, H. F. Temple, I. Noa, John A. Hart, H. D. Wyatt, H. Clay Evans, D. C. McMillin.

He was a trustee of Atlanta university from 1882 to 1917, and each summer for many years went to Boston to meet the northern trustees of the institution. He was a life member of the American Missionary association. That organization sent him to Africa in the fall of 1879 to look over the field of the Mendi mission at Sierra Leone. He was accompanied by Prof. Chase, of Atlanta university, and they were to establish a sawmill if feasible. It was the wish that the Rev. Smith stay there, but he returned to America, feeling that his primary work was in Chattanooga.

He had many flattering offers, it is said, from Tuskegee, Chicago, Savannah and other places, but declined them in order to remain here.

SCHOOL BOOK VICTORY

ON COMPLAINT OF EQUAL RIGHTS LEAGUE CAMBRIDGE SCHOOL COMMITTEE DROPS BOOKS WITH "NIGGER" ETC., AT INSTIGATION OF MAYOR QUINN

A direct gain from the Attucks Day of March 5, 1925 is the discontinuance in the Cambridge public schools of a race-ridicule book. At the closing session of the Attucks meeting Mayor Quinn was handed a letter sent the League by Mr. Daniels, of books read in class with the word "Nigger" and the extreme Negro dialect. He promised ousting of the book. Good, quick work by Cambridge at instance of to have the book thrown out.

He reported the matter to the Superintendent laid it before the School Committee who voted the superintendent the next day. On Mon- Greater Boston Branch of Equal Rights League

Racial Consciousness— 1925.

NEW HAVEN CONN. UNION
FEBRUARY 1, 1925

Negro Race Famous In World's History

Antiquity of African Civilization—How American Slave Trade Was Built Up and Recruited—the Biblical Record

By Rev. Reverdy C. Ransom, Jr.

Many Negroes today are not aware that their race has had a history. It is not printed in the newspapers, published in books, or taught in schools and colleges. We may know of a few Negroes who have distinguished themselves from slavery. We may have heard of Crispus Attucks. Paul Cuffee, Phyllis Wheatley and Frederick Douglass. Here is the end of our knowledge. We are taught and made to believe our history began with landing of the slaves at Jamestown, that the cruel system of slavery has been a blessing in our development rather than a curse; nothing is farther from the truth.

Time will come when the truth will be told and our past history will be written and told to our children and their children's children. Negroes will research, explore, excavate and bring to light to stand in the face of science, truth and investigation to authentically tell the world that we are not a child race (as has been said), but we were rocked in the cradle of the world's civilization at its dawn. When the Anglo-Saxon was a savage living in caves in England and painting himself with blue mud, we were among the earliest races who lifted their faces to the chilly mystery of the stars.

What is a Negro? The Anglo-Saxon has given us many definations to suit his purposes and wishes. There is no such thing as a typical Negro. The Negro race today and for centuries has had no one type or color, but varied from the ebony black to fair yellow and many with beautiful features and expressions.

In Africa today and for centuries we find Negroes varied in color and features, according to the sun, climate and surroundings they live in, from fair yellow, such as the Hottentot, to ebony black. Scientists tell us color is a matter of sun, climate and physical surroundings. We may observe a change in our hair and color in summer and winter. The darker races live near the equator and the fairest, or Anglo-Saxon, in Northern climates. In Africa, near the equator and in the swamps and morasses, you will find many black tribes.

The American Negroes came from the black tribes from the west coast of Africa. The Negroes who came here as slaves represent the inferior, weak and deteriorated tribes who were captured by the Ashantee and Dehomey Negro tribes with large standing armies and sold to the Dutch, English and Portuguese for slavery. Very few, if any, of the higher or more developed tribes were enslaved. Scientists hav observed that, with the sun 110 degrees, whence we came from in Senegambia and West Coast Africa, the tribes are inferior from those of other parts. The same is true of animals; no animals of western Africa have long hair. The lion of this country is inferior to the highlands of Algeria. The sheep's wool changes into hair. Many dogs have been observed with no hair. Fetishism, superstition, spiritism and song entered our worship and religion there.

Tribes on the plateaux in Africa are brown; those in the mountains reddish in complexion; those higher up yellow with beautiful features and aquiline nose. This proves the Negro race there many ages has been varied in color and features and there is no such thing as a typical Negro.

Asia has been said to be the primitive home of mankind till here of late. Scientific discovery and skeletons lately unearthed point to Africa and not Asia as being the primitive home of mankind. The first men were not white, but red or brown. The Hebrew word Adam means red earth or clay-colored. Th first men were reddish or brown and lived in Africa near the equator. As they wandered north or south thence their color and features changed. The white man is a later product of civilization.

I am of the belief that the original Negro was dark red, with close-curled hair. Our civilization developed in the Sudan or Ethiopia, thence to Egypt and Babylon to India. The ancient East India or Hindoo divinities show broad noses and close-curled hair Negro types; we also proceed to Burma and the South Sea Isles on one hand and on the other to the land's ends of South Africa.

We shall attempt to briefly discuss the Negro in a few countries and nations.

Abyssinia, remnant of ancient Ethiopia or Sudan, claims a civilization and past dating back to 11,000 years. Her history and civilization have been preserved through her priests and written and handed down to her priests from generation to generation. No man outside of their priests has been able to obtain or write her past.

There are 7,00(years of known history of the valley of the Nile during which three grea dynasties arose. The first 2,00(years; the second 2,400 years; th third 1,500 years. Think of the durations of these civilizations and compare them with the transitory kingdoms and civilizations of the white man of today. Go today to the museums, see for yourself the mummies and paintings of Egypt preserved through ages, if they are not Negroes. At University of Pennsylvania, Rahotep, father of recent find. Tut-Ankh-Amen, with his heavy features; Neferet, with the nose and lips of a Zulu; Aahmes and Nefertain are unmistakably Negroes.

Babylonia, contemporary with Egypt boasts of a civilization dating back as far as 500 B. C. Like in Egypt, the Anglo-Saxon has tried to claim and rob the Negro credit of its civilization or people. The ancient Sumerians, the founders of Babylon, like in Egypt, came from Ethiopia or the Sudan. The language, gods and customs are akin to those of Egypt and Ethiopia. So are her gods and religion. Nimrod, whose image is on the Babylonian coin, characterized in the Bible "A mighty hunter before the Lord" said to be the Romulus, or founder of Babylon, was a negro. Trace his ancestry in your Bibles to Canaan, thence to Ham.

She claims the oldest lineage or rule of any nation or country to exist and stand, though broken through intervals. Her present king, Menelik, claims direct descendance of King Solomon and the Queen of Sheba. They claim Judaism, their present religion, was introduced to them by the Queen of Sheba from the courts of King Solomon. The Ethiopian eunuch, mentioned in Acts 8:26-38, was from Abyssinia or Ethiopian kingdom. Tradition tells us that Ethiops, Son of Ham, was the founder of Ethiopia; Christianity was introduced ther after the conversion of the eunuch [illegible]ip. The Coptic Bible and church, both Old and New Testaments, which date back to our earliest versions and now used in the interpretation of our Bible, came from Ethiopia. Negroes then, can rightfully now claim Abyssinia, a remnant of Ethiopia, not only the oldest surviving Christian nation, but the oldest kingdom on the earth.

Historically speaking, Egypt is the oldest born of time, the mother of all subseqeunt civilizations, the longest lived among the nations of the earth, the teacher of art, philosophy and religion. Before Rome or Greece or the Anglo-Saxon civilization, is Negro. The ancient name of Egypt is Kismet or Kem, root means black and swarthy. The Hebrew is Mirajim, the Greek or modern name is Aiguptos, or Egypt.

The Sphinx of Gyeh, the world's greatest monument and work of art, is the face and monument of a black complexions and shades. Think of Nebuchadnezzar, king of Babylon, as a negro.

Negroes have not been given any part or place by the Anglo-Saxon in Bible history. All of the pictures of Jesus are white and the illustrations and scenes of the Bible are credited to the Anglo-Saxon.

The original inhabitants of the Promised Land before the Jews took possession were negroes. Exodus 3:8 The land of the Canaanites, the Hittites, the Amonites, the Perizzites and Jebusites, which were African Negro tribes. The land of Canaan, trace Canaan in your Bible direct to Ham. (Genesis 10:60. Sons of Ham are Cush. Ethiopian; Mizarim, Egyptian; Put, Egyptian, and Canaan, the founder. The Jews, after taking possession of the land intermarried the Canaanites, thus making them Negroid race or Semitic mixed and Negro blood flowing, through the veins of our Savious. Zipporah, the wife of Moses, was a negro. The Ethiopians claimed Moses' father was a prince of Egypt and his name is recorded as being one of the princes of Egypt. He was a brown man in color, not white (read Ex 4:7). The prophet Zephaniah is said to have been a negro. Bath-sheba the Hittite, the wife of David and the mother of King Solomon, was a full blooded negro. Solomon himself admits he was "black and comely (Songs of Solomon 1:4.)

Pubulus Lentus, the Roman scribe who is said to have given a description of Jesus the prisoner according to Roman law, gives this description of our Saviour:

"He was a man in stature of about six feet. His hair being wine colored and overflowing the shoulders. His countenance convincing to behold, yet with a note of tenderness and authority. He was the color of a filbert," a nut of reddish hue. Thus making Jesus neither white or black. This record of Pubulus Lentus is only to be found published in the ancient church histories. St. Augustine, one of the early church fathers, was an African and of African and of negro blood.

Egypt and Ethiopia are not the only contributions Africa has made in the beginning of order and culture. There are evidences that the valley of the Congo has also had a great civilization that once flourished on the cost of the Gulf of Guinea, that even Egypt learned in culture from Sudan, the land of her cradle, and the Southern lure drew masses there even to the ends of South Africa to found a government of some sort of culture.

In the 14th century Olbn Batuta the greatest Arab traveler of his day, visited Kilwa, a city in East Africa which had 300 Mogues. Its houses were beautiful and well built. The Negro empire during the reign of Ali-Ghajidena, that not only were the pots, dishes and drinking vessels of his household of pure gold, but that the spurs and bridles of his dogs were also gold. That was the golden age of Central African negro culture. Here a negro empire around Lake Chad and embracing 8,000,000 people was then the Rome of her day, dominating a great area.

We might mention Melle and Sanghay, in Northwest Africa, and Youla, Bernin of Banghiritai, Wadai Darfur, Zee-Zeg and the Bornu peoples. These have been great African States whose civilizations were remarkable in their day.

RACE NOTABLES IN LIMELIGHT

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No. 1: EDOUARD SCOTT.
No. 2: ROBERT L. VANN.
No. 3: MISS HALLIE Q. BROWN.
No. 4: WILSON LOVETT.
No. 5: EUGENE KINCKLE JONES.

ATLANTIC CITY, New Jersey —Arrangements have now been completed for what is probably the most distinguished reception committee that has ever greeted girls of our Group in American history.

With the acceptance of Mr. Wilson Lovett, distinguished Bank President of Louisville, Kentucky, a total of five truly notable industrial and professional leaders have signified their intention of greeting Miss Golden Brown of America and her sister beauties, in this city on October 9th and 10th.

Mr. Lovett, who is one of the financial leaders of our race, was one of the principal speakers at the recent celebration at the dedication of the new office building of the Supreme Life and Casualty Company, at Columbus, Ohio, and is in constant demand as an after dinner speaker. Miss Brown, who is as well known in Scotland and England, as in the United States, is one of the most distinguished educators and forceful Chautauqua speakers among our Group.

Besides her great work in the cause of temperance, and her famous "Sunday lectures," Miss Brown has endeared herself to thousands by her arduous and long continued labors as a member of the faculty of Wilberforce College in Ohio.

Mr. Edouard Scott, another member of the International Golden Brown Beauty Committee, has been asked to serve by Madame Mamie Hightower, because of his well known achievements as a Rembrandt of race artists, a master wielder of brush and pen, whose love of beauty and high ideals are apparent in every one of his master pieces. Mr. Eugene Kinckle Jones, the Executive Secretary of the National Urban League, is too well known as a publicist and writer for further comment to be necessary, and his recent acceptance of Madame Hightower's request to serve in the cause of beauty assures both his fellow judges and the fortunate girls who win the Golden Brown Beauty Contest the rare privilege of association and contact with one of the most intelligent and earnest men of the Race.

From the Fourth Estate comes the famous fifth member of the committee, Robert L. Vann, a member of the legal staff of the City of Pittsburgh, and the Editor of the great Pittsburgh Courier, which both because of its definite and determined editorial policies and its excellent news service, has become a part of the daily life of thousands of our Group, both in the City of Pittsburgh itself, and in surrounding towns in Pennsylvania and Maryland, and still further away.

Besides the quintet of race notables, the five girls receiving the highest number of votes in the National Golden Brown Beauty Contest will be sent to Atlantic City by the Golden Brown Chemical Company, and will each be given a gorgeous trousseau. The girl receiving the most votes during the entire contest, which ends September 15th at midnight, will be crowned Miss Golden Brown of America, and will win, besides the trip and the trousseau, a luxurious Hudson Super-Six Coach.

According to terms of the contest, the next forty-eight girls (the leader in each State in the Union) will each receive a dazzling diamond ring.

The idea of the contest was conceived by Madame Hightower, in order to find the most beautiful girls of our Group in every State of the Union, and to suitably honor them and pay them homage. From 50 to 100 votes are packed with each of the Golden Brown Beauty Preparations (which have been such a boon to the girls and women of the Group in the furthermost corners of our country, as well as in the teeming centers.)

Lately, further interest among the hundreds of lovely girls entered has been stimulated by the announcement of Madame Hightower of a number of cash and other valuable special weekly prizes each week beginning July 20th. The whole nation seems to be talking of this crowning success of Madame Hightower's long career.

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BLACK MEN OBSERVE FLAG DAY

June 14th marks the 148th anniversary of the adoption of the Stars and Stripes. On this day the nation is called to celebrate the anniversary of the birth of the flag. Colored citizens will join their white brothers in this celebration, of course, but they will have to look beyond the prejudice that besets them at every turn, beyond the petty jealousies and the hatred portioned out to them, beyond the one-sidedness of things in general, to catch the spirit of the occasion.

In the days when the American flag was created men and women of this country were fighting tyranny in all its forms. Colored blood was spilled in this fight for the principles of "no taxation without representation." In every fight every since that memorable battle on Lexington green, colored men and women have joined in whole-heartedly to keep the colors from trailing in the dust, but before the smoke of combat was cleared away and the blood on the battlefields dried, the black defenders of the flag have returned to face a phalanx of hatred, prejudice and tyranny in all their various forms.

A prominent anti-Negro propagandist is quoted as saying, "Distinction among the races is not accidental, neither is it incidental . . . . it is designed . . . . it is of vast import and indicates the wisdom of the Divine Mind." We cannot agree with the standard bearers of white supremacy who insist that white men are earth's overlords by divine decree, but we must admit there is a difference, a radical difference **black men live a little closer to the laws laid down by the lowly Nazarene,** that's why they will observe Flag Day just as if they were beneficiaries of the full meaning of the Stars and Stripes. Patriotism, like religion, seems to be deeply imbedded in the black man's nature.

The Negro Press—

The increasing power of influence of the Negro press is nothing short of marvelous, and the alertness of Negro editors, who fill their editorial pages with a plain talk concerning current events marks a new day in the moulding of public opinion among the Negroes of Americ. No longer are newspaper galleys filled with mere words. Quite to the contrary, they are laden with modern opinion builded by an honest, straightforward analysis of everyday affairs—affairs of vital importance to the hundreds of thousands of Negro readers who yearn for the truth and are skeptical of the propaganda so widely dispensed in past years by a large percentage of the white papers and periodicals. The results of the wide-awake attitude of the Negro press are becoming more and more noticeable, as readers and their associates calmly absorb the opinion of Negro editors.

The day of fooling all the Negroes all the time has become medieval, as thoughtful subscribers of the Negro press become informed, of wages, employment, legislation, history, statistics, education, health and dozens of kindred topics of everyday effect upon Negro life in America. It is almost safe to assume that the philosophy of reason which accompanies the effectiveness of Negro journalism is stronger than that of racial group contemporaries of the colored people, who are wondering just hw much of the real truths of life the latter are absorbing through the means of printers' ink.

It follows then that the Negro press is helping the Negro to outgrow the skein of thought which a great part of the white world has so long thrown about the former, and that parallelism of opinion must ultimately emerge from the journalistic evolution which is now going on through the heroic endeavors of the Negro press. The facts must be faced and all people must realize that American Negroes are thinking in terms of modernism—not heated modernism, but safe, sane modernism dealing with the naked truth and seeing it just as the rest of the modern world, white, yellow, brown and red see it. The transition is to be commended by all honest people, who should, reciprocally call a spade a spade and discontinue attempting to deluge the Negro with a veneered surface of American events and American hopes.

HUGE CELEBRATION IS PLANNED FOR RACE ON 60TH YEAR OF FREEDOM

Chicago will lead the way this fall in the biggest "birthday" celebration the country has yet seen. Our Race will celebrate its birth of freedom. Sixty years ago this fall slavery was abolished. During an entire jubilee week—from Oct. 5 to Oct. 10—the progress and achievements of the Race in the 60 years since the passage of the 13th amendment will be commemorated.

In a solid week of demonstration shared by the country's leading business, political, religious and educational figures, Chicago will point the way to one of the most significant observances which any group has yet staged in America.

The seven-day holiday will be more than a mere festival. Some serious bookkeeping will be done. The 60th anniversary of freedom will be made the occasion of a grand accounting of the advance which the Race has made. Now after 60 years of the most remarkable progress recorded for any people in any period of history an inventory will be taken. In the week from Oct. 5 to Oct. 10 an entire Race will pause to "take stock" of itself and after six decades as a "going concern" will check up its assets and liabilities, register the gains made and turn to the nation with its balance sheet. The largest "stock taking" ever held in America will be staged in Chicago this fall.

Already, in various sections of the country, preparations are being made for this "stock-taking." Men and women who have any relics of slavery or post-slavery days, or any pictures, pamphlets, newspaper clippings, or articles of interest as a part of Race history are sending them in to the Defender office, where they are being compiled. Hundreds of these scattered bits of Race history coming in to the Defender office from all parts of the country, will go into the big "stock-taking"—and into the writing of the story of the Race.

The chance to help "make history" is now open to every member of the Race, in every state of the Union. Because there is no family that does not cherish some picture, some clipping, or some reminiscence that will be of general interest if it is only published. The story of how some business, some church, or some organization that has by this time become old and established, first got its start will be made doubly interesting if some sort of photo or illustration accompanies the write-up.

In every community there is some example of Race enterprise, of overcoming obstacles to success and of Race achievement that belongs to the history of the Race. One of the accomplishments of Progress and Achievement week will be to make these stories known to all the Race; every community will help by sending in to the Defender its own contribution to Race history. Those photos, clippings, or other articles which are carefully addressed, will be returned safely.

It was 60 years ago this fall that federal law finally drove slavery from America and allowed the Race to launch out upon that career of progress that has startled the white world. In the fall of 1865 the 13th amendment to the federal Constitution was ratified, asserting that "neither slavery nor involuntary servitude, except as punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction."

Exactly 60 Years

Although it was not until Dec. 18, 1865, that Secretary of State Seward issued the formal proclamation that the amendment had been adopted upon a basis of ratification by 27 of the states then considered as in the Union, it had been assured by early fall that Article XIII would become a part of the Constitution.

Passed by both houses of congress in January, 1865, it had been ratified by a sufficient number of free states during the spring and summer, and by the constitutional conventions which were being rapidly called by the southern slave states in the late summer and early fall to make it an assured fact by early fall that the 13th amendment would become law.

The significance of the event which began the upward march of the Race was too great to allow its anniversary to pass unnoticed. With the 60th year of freedom finding the Race on the flood tide of progress, the idea of marking it as a red letter period seized upon leaders of the group in Chicago. It became the resolve of Robert S. Abbott to make the 60th anniversary of freedom a jubilee, and plans for the setting aside of an entire week of tribute to the progress and achievement of the Race rapidly took shape.

Movement Timely

The educational institutions, the business and commercial organizations and the prominent figures in the religious, social and political life of the group—themselves typifying the remarkable transition of the 60-year period—fell readily in line with the proposal. Following close upon the heels of the Sanhedrin idea and of multiplying conventions of professional, business and commercial organizations that had reviewed nation-wide progress in restricted fields, the concept of an entire week during which the accomplishment of the whole Race in all its fields of endeavor should be recounted, met instant favor. It coincided with a growth of Race consciousness that has been marked and continuous since the World war and that now seemed to many to find fit climax in the plans for this progress and achievement week.

There will be seven solid days of celebration. Every avenue in which the Race has pushed its way ahead will be pointed out. Every institution developed by the half century and more of educational, social, business and political progress will come in for its share of attention. Each of the outstanding figures who have contributed by their work to holding the Race to its course of achievement will be heard from during that week. Mr. Abbott has volunteered what service his own institution, the Defender, can render toward making the jubilee week of Oct. 5 to Oct. 10 a memorable one.

For the period which the jubilee will close has been memorable. Abolition left the Race in 1865 with little else than its hard-won freedom. Homes, farms, schools, businesses, churches—all were to be acquired.

Progress Shown

In six short decades the Race has come into ownership of land that lumped together would stretch over the entire surface of five New England states; of more than a million farm holdings, and of an aggregate wealth that is estimated in the neighborhood of $2,000,000,000. Starting with 12,000 homes in 1865, we have accumulated 700,000 today. The number of successful businesses has jumped from 2,100 in 1865 to 70,000; and 700 churches valued at $1,500,000 have grown to 47,000 churches, whose total property holdings are now valued at $100,000,000.

Not in the rise of the serf of Russia, of the peasant classes in any one of the European countries after reforms of the last century, or of the progress of any immigrant group in America can any such record of progress be found. For this unprecedented rise in material prosperity has been accompanied by no let-down in the cultural development of the group. Instead, the progress there has been almost as remarkable.

Hand-in-hand with the accumulation of insurance companies with assets totaling $7,500,000, and banks whose resources add to $20,000,000, the Race has decreased its illiteracy from 90 to 10 per cent, while boosting its number of school teachers from 600 in 1865 to more than 48,000. Already added to the gifts of white philanthropy, members of the Race are contributing $3,000,000 a year to their own education, while the present year has seen the largest individual bequests that have yet been made by members of the group toward their own school endowments.

Nation-wide Move

It is achievement of this type which will be signalized in the red-letter week of late September and early October. As rapidly as the details of the week's celebration in this city become worked out the information will be broadcast, while it is expected that other cities in all sections of the country will fall in line with the pace set by Chicago.

Why We'll Celebrate

Be proud, my Race, in mind and soul,
Thy name is writ on Glory's scroll
In characters of fire.
High 'mid the clouds of fame's bright sky,
Thy banners' blazoned folds now fly—
And Truth shall raise them higher!

The seven-day jubilee planned for Progress and Achievement week in Chicago will not need stimulating. It will be a spontaneous outburst from a Race that has "found itself." Standing at the close of a brilliant era—and the opening of an even brighter one—our Race will make the week of celebration this fall a red-letter one. With Chicago leading the way, all sections of the country will join to commemorate the 60th anniversary of freedom. The splendid progress of the six decades from 1865 to 1925 will be inspiration enough.

For history has no finer record than the half-century of achievement of this Race in freedom. But it would be a curious footnote to a period so filled with accomplishment if 1925 found our people without enough honest pride to celebrate.

That footnote won't be written. In today's array of banks, buildings and big business, we have too many reminders of our present power. We stand, in this 61st year, at a landmark, looking back on six decades of a Race carving its way up from less than nothing to a full share in civilization. We started with slavery—with hell itself—and elbowed our way into schools, homes and churches. Sixty years ago our capital was in muscle, hardened in a stern school. Today, with a Race capital of $2,000,000,000 accumulated from well-earned savings, we stand ready to launch into a new business and industrial era. Do you think we won't celebrate?

The mere educational value of such a review of Racial progress as this week will bring will be hard to estimate. When back among the Greeks old Socrates was preaching his motto, "Know thyself," the Africans across the Mediterranean had gone him one better and added: "* * * Better than thy neighbor knows thee." The white man has written our history long enough. Our Race today insists upon writing its own story of advance. Progress and Achievement week will be its first step.

But the jubilee will mean more than education—it will mean inspiration. The celebration will have lost its greatest value if the story of the last half-century does not stimulate greater Race pride and a determination to carry on still further. The knowledge of our past, broadly enough disseminated, will be the power of our future. If any slogan were sought for Progress and Achievement week it would be the poet's mandate, "BE PROUD."

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COLORED AMERICA MUST RISE TO SUPREME OCCASION AT ONCE

(Staff Correspondence)

Chicago, June 19.—(By The Associated Negro Press)—"So long as we stand together, white supremacy on our hemisphere,at least,is impregnable." Thus states the closing sentence of a long editorial, not in a southern Democratic newspaper in Mississippi but in the Republican Chicago Trbune in Chicago. The editorial in question is entitled "The Tide of Color Goes on Rising." It is long, suggestive, frank and conclusive, so far as the Tribune is concerned. The conclusion of the whole matter is: "White supremacy must prevail throughout the world. The fact of the matter is, as disclosed by the Tribune, it is not going to be an easy matter to continue this front line position.

The Tribune analyzes the subject by bringing together all of the darker people of the world against the white people. China hates Japan, but these people, with Africa, India and other dark peoples of the world would combine against the autocracy and conceit of a white world, unless, the American republic and the British Empire, the chief white nations of the world, combine in an alliance to keep their forward positions. "It therefore, behooves us to remain on the best terms with England and allow no issue to drive us apart," says the Tribune. It is urged that the American foreign policy henceforth be formulated with the color tide in mind. There is no suggestion of justice, or of the welfare of America's fifteen millions of colored people, the whole thing is a matter of "white supremacy" from the Tribune viewpoint.

COLORED AMERICA MUST HAVE WORLD WIDE VISION

The dark skinned person of America who feels no concern for the future who feels that his position, for himself and his posterity is secure, may well be imduced to wake up and get a world wide vision of what it's all about. "The indifferent colored person is asleep at the switch," said a man to the writer. Continuing: "He shares in our benefits, but assumes no responsibility. But, likewise, he suffers with us. It would seem to me that this should give him some concern."

The Chicago Tribune has a world grasp of conditions and facts. Colored America must have world wide vision at once, or else suffer the consequences, according to the best opinion of today. The vicious racial policy of The Tribune is absolutely no different from that of the most vicious newspaper that can be found in the South. The Chicago Tribune stands for white supremacy, first last and all the time, declares so boldly and proceeds not ony to defend its position, but uses the cleverest tricks of the trade, backed by ample means, to carry on its propaganda.

There are other northern newspapers in America that do the same. They not only have a definite policy, but they have a definite understanding All Of Them Given Their Viewpoint By Southerners Who Honeycomb All Their Departments. This is a concrete evidence of the daring, missionary zeal of Race Prejudice.

WORKING WITH VIGOR AND TIRELESSNESS

While Colored America sits supinely by preparing for vacations and conventions and excursions; having a "good time," jazzing away life in bootleggery, playing the races, poker and black jack, this group of white propagandists are busy making the way uneasy for the Mormons, Cadillacs, McFarlans, Pierce Arrows and Lincolns owned by black people. President Coolidge in his Minnesota address, went on to prove that the "meltng pot" had been a success in America, and he gave a blanket indictment of cowardice and inefficiency to all Negro officers and soldiers in the World War. This expression from such an official caused a tremendous stir, and is regarded as a definite part of the program of propaganda for "white supremacy," The Ku Klux Klan of Indiana, at Gary, have been terrorizing colored people, and this is a further part of the program. An alleged moron assaulted a white woman. For more than a week, armed guards, city county and state, have watched all roads, stopped all colored men and women in cars, searched them, made threats and made insulting remarks. Up to this time, only the greatest forbearance on the part of the colored people has prevented a real riot. The trouble is in West Gary, and not in the immediate city, but all the people are affected.

The Riffian success in Moroco, northern Africa, remember, has had a strong psychological effect on white America. These dark skinned people have surprised the entire civilized world, (probably incuding General R. L. Bullard) by their military skill in literally holding Spanish and French "feet to the fire." The Tribune says editorially, "The growth of the white man's power reached its peak toward the beginning of the century." It is maintained by numerous white thinkers of white supremacy, that Riffian success would be the greatest set back to white civilization the world has known. It would encourage the people of India and Africa and even of Japan and China, to "knock' the tar out of the conceit and arrogance of the white peoples of the world," according to one leading authority.

President Coolidge, as indicated by recent addresses, is of the opinon that all these matters can be adjusted peacefully, and not by guns, throughout the world. He has many on his side among the whites, but the groups belonging to the Tribune school, want superiority and power without due regard to human justice.—Their view is: "World Power Must Be Forever White, Regardless, And Further Regardless, With Honor and Without,At Any Price, Just So It is White, White, White!" All of which of course, remains to be seen,as the Tide of Color goes on Rising

MY SCRAP BOOK OF DOERS

The Story of a Woman Who Accomplished Much for Her Race, Overcoming Every Difficulty

BY NETTIE GEORGE SPEEDY

[NOTE—This is the 14th of a series of articles that I will publish concerning the work of men and women of the Race. Please help me to acquaint others of your achievements by sending me your photo—or one of a friend or neighbor—accompanied by a sketch of the accomplishments of the person. A picture must be mailed with every manuscript. Send all matter to Mrs. Nettie George Speedy, Chicago Defender, Chicago, Ill.]

Although she is regarded as "the finest ever," yet you have to know Mary McLeod Bethune to fully appreciate her. Were I to utilize every syllable of my vocabulary of the English language, words would still be inadequate to convey to you my appreciation of such a glorious example of American womanhood.

All the adjectives in the range of description would be superfluous compared to what I want to say, for the one would still be lacking that would give voice to my personal regard of Mary McLeod Bethune.

I shall never forget the first time I met her. It was in the crowded auditorium of the Wendell Phillips high school, on a hot, sultry Sunday afternoon in August. Many notable personages graced the platform, but interest seemed to wane in the proceedings.

Mary McLeod Bethune, attired entirely in white, just seemed to float upon the scene. Her assured demeanor acted as a volcanic eruption upon the audience. Drowsiness was swept away. Currents of cooling air were apparently permeating the stifling room.

Mrs. Bethune began to talk. Tears of which I was not ashamed, flowed copiously down my cheeks as she told of her early struggles to obtain an education. She described how her feet had blistered as she traveled five miles each way on her way to and from school every day.

Her early hardships were as an open book to us. Although Mary McLeod Bethune stands as a leading light of all women today, yet she has not and will never forget the vicissitudes she had to overcome before she could mount the first rung of the ladder called success.

There was a young white woman, interested in the education of the Race, who learned of the young girl's ambition to obtain an education. As an act of charity, she furnished the necessary scholarship. A wish was then born within the bosom of Mary Bethune to do something for her Race.

She yearned to do great things to aid in the uplift of her people. In some way her footsteps were guided to Daytona, Fla. There she was made to feel even keener the needs of her people.

Ragged urchins roamed the streets at will. Mary Bethune tried to devise a way by which she could gain their good will. She sought out their parents, and appealed to them to exert their better influences in an effort to change the tenor of the children's lives.

She secured a little four-room log cabin—on credit—for a school and obtained boxes from the country stores for seats. Her class numbered five little girls. Her capital was $1.50. But with faith in her fellow man, and a strong belief in the Great Divine, Mary McLeod Bethune then established the foundation of the Daytona Normal and Industrial institute.

This institute speaks for her more than words today. It stands as a monument to her indomitable spirit of perseverance. When things looked darkest to her she still declared that she would "do or die."

Overcoming difficulties seemed to be her chief aim in life. Where others perhaps would have despaired and given up, the struggle to her had just begun. Twenty years have passed since she gathered her first five little girls together.

But in the 20 years much has been brought about. The institute today is established on 27 acres of land, with eight buildings valued at many thousands of dollars. The school has in regular attendance 375 pupils under the instruction of 35 competent teachers.

Two years ago the attention of the board of education for Race men and women of the Methodist Episcopal church was called to the excellent work which Mrs. Bethune and her helpers had done, and the Daytona Industrial institute and Cookman institute of Jacksonville, Fla., were merged into the Daytona Cookman Collegiate institute and became co-educational with Mrs. Bethune as president.

The eyes of Mary McLeod Bethune will not be closed in death before the world declares what it thinks of her, for every day some one tries to make her understand just what she means to the world.

By her own good deeds she has written her epitah on her tombstone, for she has kept her light continually shining and has so lived that I can proudly proclaim that we may have many Marys, but we have but one Mary McLeod Bethune.

MRS. MARY McLEOD BETHUNE

RACE PRIDE AND SERVICE STRESSED BY MRS. BETHUNE

President Of N. F. C. W. C Speaks To A Large Audience. Keynote Is "Lifting As We Climb", Motto Of The Organization.

Mrs. Mary McLeod Bethune, President of the National Federation of Colored Women's Clubs, and president of the Daytona-Cookman College of Daytona, Florida, gave a rousing address at Union Memorial church last Saturday evening under the auspices of the local Federation of Colored Women's Clubs.

In introducing Mrs. Bethune, Miss Arsania Williams declared that the Federated Women's Clubs had in the noted Race woman, a great leader, who was thoroughly qualified to guide the organization in its efforts to raise the status of Negro womanhood.

Stresses Service

Mrs. Bethune's speech was characterized by its directness and clear-cut frankness. Throughout her talk, the outstanding colored woman educator of the country, stressed the value of service and race pride.

"The motto of the National Federation of Colored Women's Clubs is 'Lifting as we climb' " said Mrs. Bethune. "It is the purpose of this organization to spread its wings to elevate the humble, the midde class and those of the highest ranks. It is the day of real genuine service; it is an active day when all men and women, boys and girls are being called on to serve. This cry for service is not only coming to women of the N. F. C. C., but to the women of Missouri of St. Louis. The motto of the N. F. C. C. should be emblazed on your souls." Mrs. Bethune took the late Mrs. Booker T. Washington as a real example of a woman who had really loved her people. "She stood for all that was noble and high in womanhood, and strove for the betterment of the womanhood of America," Mrs. Bethune declared in speaking of her former co-worker, "but she went to sleep. She has laid down her sword, she has joined the great beyond, let us get together and continue the noble work of this great woman.

Hits Race Pride

"Go down to the lowest and most destitute and lift them," Mrs. Bethune emphasized. "The bright spirit goes into the hedges and the by-ways and lights things up. We often get apart from each other because we have a little more than others, live on a more exclusive street than others or look a little better than others but the Negro is a Negro wherever you put him. It isn't the color, it is the mind that determines a man. See beauty in your own people, develop culture and refinement be something do something and have something," the leader declared in attacking the lack of race pride among some Negroes.

Mrs. Bethune told the story of her life, how she was aided and lifted from the darkness and ignorance of a Carolina rice field into the sunshine of knowledge and advancement thru the aid of a kindly woman, who sacrificed a part of her meager earnings to give some worthy colored girl a chance. She gave this as an example of the assistance that the race women of the country should be rendering their girls and boys everywhere.

Praises Business

Mrs. Bethune praised the colored business enterprises of St. Louis, and especially the work of Mr. and Mrs. Malone. She spoke of St. Louis as having the best rounded out colored business and the best from the point of appearance and conduct that she had witnessed anywhere in the country.

The Negro Press.

The increasing power of influence of the Negro press is nothing short of marvelous, and the alertness of Negro editors who fill their editorial pages with a plain talk concerning current events marks a new day in the moulding of public opinion among the Negroes of America. No longer are newspaper galleys filled with mere words. Quite to the contrary, they are laden with modern opinion builded by an honest, straightforward analysis of everyday affairs—affairs of vital importance to the hundreds of thousands of Negro readers who yearn for the truth and are skeptical of the propaganda so widely dispensed in past years by a large percentage of the white papers and periodicals. The results of the wide-awake attitude of the Negro press are becoming more and more noticeable as readers and their associates calmly absorb the opinion of Negro editors.

The day of fooling all the Negroes all the time has become medieval, as thoughtful subscribers of the Negro press become informed of wages, employment, legislation history, statistics, education, health and dozens of kindred topics of everyday effect upon the Negro life in America. It is almost safe to assume that the philosophy of reason which accompanies the effectiveness of Negro journalism is stronger than that of racial group contemporaries of the colored people, who are wondering just how much of the real truths of life the latter are absorbing through the means of printers' ink.

It follows, then, that the Negro press is helping the Negro to outgrow the skein of thought which a great part of the white world has so long thrown about the former, and that parallelism of opinion must ultimately emerge from the journalistic evolution which is now going on through the heroic endeavors of the Negro press. The facts must be faced and all people must realize that American Negroes are thinking in terms of modernism, not heated modernism, but safe, sane modernism, dealing with the naked truth and seeing it just as the rest of the modern world, white, yellow, brown and red, see it. The transition is to be commended by all honest people, who should, reciprocally, call a spade a spade and discontinue attempting to delude the Negro with a veneered surface of American events and American hopes.

FALSE PREACHMENT HAS LED THE RACE FAR, FAR AFIELD

The Obligations of Life Are More Obligatory and Binding Than Those of Death—Duty Now Is the Thing to Get and Hold Fast

Written for The Negro World
By F. E. SARGENT

The Negro has wasted so much time preparing for the hereafter that he has placed himself in a very precarious position in the now. This is due to the eachings of the preachers who assumed leadership of the race when we were set at liberty more than half a century ago.

The great majority of these so-called leaders, as was pointed out by our Auditor-General the other day in Philadelphia, feeling themselves "too light for heavy work and too heavy for light work," just took up preaching, with the object in view of earning an easy living. And the college-bred theologians who followed them have found it profitable not to change the methods of their predecessors, sensing the fact that an enlightened flock is harder to fool. So that the progress of the race, such as it is, is not so much due to the preachers' logic as it is in spite of it.

They have not explained to their people the purpose of life here is greater than the so-called terror and mystery of death, and far, far more important.

Man comes into the world from we know not where, without his knowledge or sanction, indeed, his knowledge or sanction are not needed. And yet with him all is well. From the moment of his conception hi severy want is seen to in the most efficient manner. Cradled in the heart of its mother, an increasing physical burden to her, yet loved from the very first with a strange and holy love which she nor any of us understand, since it is our nature to abhor that which causes us distress, but which love persists even to the day of birth, when that mother goes down, down into the valley of the shadow of death, but with no shadow of resentment against the child which is the cause. This one earthly friend is given him in whom he finds all the attributes of good, which will redound to his benefit.

Thus he is started in life. A plan more perfect cannot be conceived. Beyond the shadow of a doubt the supervision of a master mind is responsible. But it is the plan of this master mind that mankind shall work out its own material and spiritual salvation. The material for this is at hand; it is not hard to find. We see it with our eyes and hear it with our ears. And so, after reaching years of discretion, we are to go forth to perform, to be about our Father's business in the midst of material things, to do well our task, believing that the great mystery which is responsible for our being here is also observant of all we do and will judge as righteously and well in the last lap of the race as He did in the beginning.

Getting into the race requires no effort on our part, but staying in the race, conducting ourselves creditably and winding up with honors at the finish will depend most certainly upon ourselves. And so it has been due to the doctrine of the preachers, who profess to be preaching the gospel of the kingdom of God, who tell the people that they are children of a King, forgetting that princes and princesses do not submit tamely to being kicked about and spat upon by other people. Negroes of the Universal Negro Improvement Association, realize that we are children of God. Fully believing this, we intend to begin by first becoming free men and women, and, in the strength and beauty of freedom, we intend to go forward, under God and the leadership of Marcus Garvey, to perfection, material perfection, until we reach the mark of the higher calling which is the reward of all the sons and daughters of God, whether they be black or white. So let's not worry about the hereafter, but, rather, let us do our duty well here, and the hereafter will surely be pleasant and we will reap the reward of the faithful.

Philadelphia, Pa.

Racial Consciousness - 1925.

The Negro and Intellectual Culture

IT MUST be frankly acknowledged that, in the group of American citizens called Negroes, there are at least a few souls whose nervous system is so highly keyed that they are always riled by any reference to the group's previous period of servitude. But they, of such delicate sensibilities, must remember that we may "soft-pedal" its publication; still the fact of legal Negro servitude up to April 9, 1865, remains as a part of the historical background of our group and enters into our racial heritage, influencing our subsequent racial development.

That period of our history has very definitely affected the mainsprings of social culture within the group. For the slave régimé destroyed those fundamental social ties of even the simplest form of family life, where culture has its origins. It thus isolated the individual and riotously spread its debauching effects upon childhood and womanhood. "Slave plantations were graveyards of the mind; the inexpressive countenances of the slaves were monuments of souls expired; and their spiritless eyes were their epitaphs." Of the system's blighting and baneful effects upon the race, one may judge from a statement by Frederick Douglass himself: "My natural elasticity was crushed; my intellect languished; the disposition to read departed; the cheerful spark that lingered about my eye died out; the dark night of slavery closed in upon me, and behold, a man transformed into a brute."

Enforced ignorance was the law of the system. Generally the attitude of the South was that the slave should be forbidden to read, lest he should know and understand abolition literature. Then, too, should the slave learn to read, his contentment would be thus destroyed. It was a shrewd and subtle saying in those days that, "To enlighten a slave was to break his chains." Thus, in a few instances, the slaves were permitted to acquire enough information to make them useful without being restless.

To two hundred and fifty years of such dense ignorance enforced upon the race must be added another half century of post Civil War times, when the South strove with equal assiduousness to keep the Negro a stolid, ignorant brute, and would have succeeded, had it not been for the philanthropy of Northern men and organizations. Her affirmation *after* emancipation was, that the Negro is a beast and cannot learn.

Despite her claim, she strove desperately all the while to prevent his learning. It is evident that the purpose of the South in claiming the Negro could not learn, was to justify herself in the established policy of withholding educational opportunity from the Negro, while at the same time she was spending as lavishly upon the white youth as her economic condition would allow. In other words, the South's attitude toward adequate educational facilities for the Negro in the last fifty years has been but the sinister repudiation of social and community responsibility for his intellectual culture.

But by this the Negro has not been baffled. His ambition to educate even under such unethical handicaps has been marvelous. In 1924, in the group of seventeen Southern States, the percentage of colored children of school age enrolled in the elementary and high schools was 69.8 as against 80.6 for the white children. This ambition is being richly rewarded by actual achievements. It is the Negro's boon that learning knows no royal road neither balks at any color line. From the humble denominational colleges planted in the South by the grace of the humane Christian sentiment and philanthropy of the North in those early days of the race's struggle, have gone forth to relate themselves helpfully in social uplift thousands of colored men and women equipped with moral integrity and intellectual culture—a marvel of progress within sixty years. Into practically every gainful pursuit, including skilled and professional activities, in which any other group of the nation is engaged, Negroes can be found doing their bit and upholding the contention that not color, but character and culture are the graces and virtues that count.

This group of cultured Negroes are represented likewise in the Greek letter fraternities, which are holding their anniversaries throughout the nation at this season. Due and merited recognition was accorded their cultural achievements the other day, December 29, 1924, when representatives of these fraternities were cordially received by President Calvin Coolidge at the White House. Then the President accompanied the proud Negro collegians to famous Arlington Cemetery to lay laurel wreaths on the grave of America's Unknown Soldier and to do honor to that lamented member of the ranks, Colonel Charles H. Young.

Such are a few milestones along the highway which the Negro is traveling in his adventure for cultural achievement and excellence. His history, though sad, is brilliant. And to unbiased minds the story of his attainment is convincing of his capacity to make large contributions to the social culture of his times.

Racial Consciousness — 1925.

A GOOD EDITORIAL FROM THE CHICAGO WHIP.

We often read good edtorials in the columns of our contemporaries and wish for space to republish them. But too often we are short of space. We are taking space today to republish this editorial, "Unanimous," from the Chicago Whip. We hope our readers will ponder it. It certainly is a true picture of the Negro people—never unanimous on anything. Here goes:

UNANIMOUS.

The black race of America for some sad and strange reason has never been unanimously insulted. It would be a tragedy if we, the American black people, were agreed among ourselves upon all of the questions and problems of life. Difference of opinion produces truth and different schools of thought develop progress, but we ought to be unanimous upon some certain specific questions, because there are some established verities that do not permit of contradiction. We are compelled to admit that the sun does rise and set, that the seasons roll around, that all that lives must die, that mind is superior to matter. We unanimously are agreed upon these undisputed conclusions, but upon almost every question there is a division of opinion and a decided paucity of unanimity. The black people of this country are even undecided upon the question of insult, and it is a very difficult thing to insult the black Americans to the last man. We are never unanimous about insult.

There was no unanimity among us about the question of liberty, for many slaves fought to remain in bondage; there was no unanimity about the right of ballot, because many did not believe that suffrage was essential; there has been no unanimity in regards the Bourbon white Southerner, many claimed that he was our best friend. Upon the question of the different equalities, social, economic and political, there has been a wide cleavage of opinion. In regard to segregation and separate schools black men were decidedly undecided. Some have contended that lynching was justifiable and uphld the doctrines of Blease, Vardaman and Ber Tillman. Black people were divided upon the question of Roosevelt's friendship; they were not unanimously insulted by the speech of Booker Washington in 1895 at the World's Fair when he stated that "in things social the races must be kept separate as the fingers of the hand." They were split upon the worth of Harding's Birmingham speech in which he stated that "there were certain fundamental and unescapable differences between the races," and "social equality can never be." Some commented upon those utterances as being the "magna charta of Negro Freedom." In Chicago during and directly following the slaughter of black people certain of us publicly stated that this was "a white man's country," and to cap the climax there are those among us who join in the declaration that the black troops failed in the world war and were generally cowards.

It appears that it is weel night impossible to insult the American black man with any degree of unanimity. All other peoples are agreed that when the right of liberty and happiness is questioned that they are insulted. Any reference to limiting the rights, privileges and immunities of other races carries in consonance with it a cutting insult. As a rule, when the military achievement of a race of people is assailed that race is unanimously insulted. Not so with us. What would cause other people to gnash their teeth and gird their loins is question of debate for us. Kick us, pile depredations upon us, revile us, abuse us, lie about us, malign us, and even impugn our valor, and we are not unanimously insulted. It seems impossible to establish unanimity of insult in the black race.

BEN DAVIS is now asking Negroes of Georgia to buy half-dollar Confederate Memorial coins at $1.00 each to help complete the Stone Mountain Monument. We are honestly of the opinion that Mr. Davis should be examined by alienists. Society is in jeopardy when such men as he are roaming around at will.

BEGIN AN ANTI-SEGREGATION DRIVE

Monumental Protest Urge for June 17

In its final appeal for Peter Salem Day, June 17, the National Equal Rights League requests that every colored organization in the country send strong resolutions to President Coolidge demanding the abolition of Federal segregation in recognition of a century and a half of soldiers' service without ever a traitor. Every church is asked to send resolutions on Sunday June 14th, and every lodge on its recognized meeting night during the week.

Historical Revolutionary Leaflet

The first edition of the Peter Salem Leaflet issued by the league is already exhausted by requests sent to its national headquarters, No. 9 Cornhill, Wm. Monroe Trotter, secretary, in charge.

But one more edition is to be printed, and in order that it may know how large an edition to print without late orders going disappointed, the league requests htat all individuals, schools, libraries, lodges and organizations who desire a copy for themselves or to place in the hands of white persons, send for the leaflet at once, enclosing 4 cents in stamps.

The document, with addenda of colored soldiers in all American wars, is sold at cost, 2 copies can be had for 5 cents, 5 copies for 10 cents, in stamps.

Boston, Mass., June 8, 1925.

THE WEEK'S EDITORIAL: COLORED PRESS

WOMAN SETS A GOOD EXAMPLE

(From the Louisville, Ky., News, June 6.—A colored woman died in Washington, D. C., the other day. She had saved some money. Her will disclosed that she had left money to the National Association for the Advancement of Colored People, to a struggling Negro college of her church. After that she remembered younger relatives.

That is a very good example for colored people of means. If they don't give while they are yet alive let them give when they are dead to our deserving institutions. The N. A. A. C. P. is the greatest organization we have, for the uplift, betterment and defense of the Negro Surely any Negro, dying, who has any money could leave to that institution or organization, some of his or her money to keep up the fight.

In another editorial we praise White people for working for a Negro school, but in our heart of hearts we know that school and all other schools whose object is to educate Negroes should be supported By Negroes.

Passing For White

Those members of our race, who apologize for the injustices and limitations imposed upon us are a hindrance to our progress. Men will differ over methods, but should agree on human rights. Therefore when a Negro so far forgets both his interests and his love for righteousness, as to be an apologist for wrong, he is more than a renegade.

"Passing for white" is a phrase usually applied to those of us whose blond complexion permits them to "cross over" and intermingle freely with whites. Since the whole human race is a mixture, even European nationalities having their brunette shade as a heritage from African ancestry, this sort of camouflage, whether for financial advantage or soul freedom, is forgivable. But when Negroes, even some of pure blood, make a fetish of white blood, ascribe to it infallibility, and then undertake to defend whatever it does, they are neither honest in their position, nor honorable in their intention.

The accident of color is not a God-given barrier as worshippers of the Nordic would have it. Men used to be known by their location and citizenship, not by their race. Paul, the apostle, though a Jew was a Roman citizen. Black men were also. It is only American prejudice that has made a god out of white, and race a thing to be worshipped. Self-conceit could do no worse, but even so, it is human. But for Negroes to take the same position, is self-abasemnet beyond understanding. Mental "passing for white" is not forgivable. It is founded upon false premises. It is illogical and unnecessary. The basic principle of Americanism, that a man shall receive what he deserves, is an absolute denial of any peculiar virtue in shade of complexion and texture of hair.

Self-respect requires that we do not yield to the rights that are ours because we are men. We can be robbed of them, but we cannot and must not give them away. If the whites in America are so deluded that they think some heavenly unction saves them from the necessity of meriting reward, at least let us be sane and cling to the truth. Right is right even in the humblest, and wrong is not less reprehensible because it is done by the powerful. Negro apologists for encroachments upon our rights and opportunities are a poor pitiful lot who deserve nothing at the hands of their own race, and are scorned by those whom they seek to latter.

There is not a public official who deserves a Negro defender when he mistreats us; there is not a public service which we should ever admit is not equally ours along with the rest of Americans; there is not an opportunity to labor or sell merchandise which is not rightfully ours as well as any other man's. Dark skin, kinkly hair, African countenance and physique,—all that we are, are as God made them, and the Negro who is ashamed of them, commits moral and mental suicide.—Kansas City Call.

EVENING WORLD
DECEMBER 31, 1925

LIBRARY EXHIBIT SHOWS PROGRESS OF N. Y. NEGROES

Harlem Is Greatest Negro City in the Entire World

Marguerite Mooers Marshall

"Harlem is the greatest Negro city in the world. * * * It is made up of new-law apartments and handsome dwellings, with well-paved and well-lighted streets. It has its own churches, social and civic centres, shops, theatres and other places of amusement. And it contains more Negroes to the square mile than any other spot on earth."

So James Weldon Johnson sums up the place of his race in New York. How deep the roots of the Negro are embedded in the city may be seen by New Yorkers who visit a most interesting exhibit just put on view at the Public Library, Fifth Avenue and 42d Street. The 135th Street branch of the library has brought together this summary of what "Negro Harlem" is doing and thinking—the past from which it sprung, the present it is living to-day.

One of the points first noted by a visitor to the "Negro Harlem" exhibit is the long period of time during which Negroes have been associated with the life of the city. The Dutch brought them here even before the English came. There is a whole case of worn old books and manuscripts in the exhibition room, some written by Negroes and some about them, but all helping to establish their claim to be numbered among "old New Yorkers." There is, for example, an "Address to Parents and Guardians of the New York African Free School," dated 1818. There are the books of Alexander Crummel, a remarkable New York Negro boy whom John Jay sent to Oxford University, England.

He afterward returned to America, became rector of St. Luke's Church in Washington, D. C., and wrote "The Future of Africa" and other publications.

NEGROES ARE PROSPEROUS

The prosperity of the New York Negro, even before the Civil War, is evidenced by the exhibit's copy of an address which one Gerrit Smith delivered and had printed in 1846. "To the 3,000 Colored Citizens of New York Who Are the Owners of 120,000 Acres of Land in the State of New York."

How overwhelmingly this prosperity has increased is indicated in the "Negro Harlem" section, devoted to community life in Harlem. There is a picture of the beautiful Abyssinian Baptist Church and another of St. Philip's Episcopal Church, founded in 1818 with a membership of fifty. Now St. Philip's boasts 3,000 members. Its property at No. 218 West 134th Street is valued at $1,000,000 and is said to be the largest corporation owned and operated by Negroes.

Not far away are the thirty-eight houses of the "Block Beautiful," designed by Stanford White. The Negro population of Harlem is variously estimated as 150,000 to 240,000. It has its association of trade and commerce, its physicians, dentists, lawyers, real estate agents, teachers business men and women, thirty-six churches, four junior high schools and a boys' vocational high school, besides the popular branch of the Public Library, where thousands of Negroes are registered and which has a special department of Negro literature and history. Three magazines — the Messenger, Opportunity and the Crisis—and four newspapers are published by the Negroes.

Contributions by New York Negroes to literature, music and the stage are admirably illustrated by the exhibit. There you find copies of "Darkwater," by W. E. B. Dubois; "There Is Confusion," by Jessie R. Fauset, and "The Fire in the Flint," by Walter F. White, three recent novels of more than average excellence. Another interesting volume is "The New Negro: an Interpretation," edited by Alain Locke.

Countee P. Cullen, who recently won a prize for the best poetry written by an American undergraduate, is a New York Negro, and a copy of his fine book, "Color," is at the "Negro Harlem" exhibit, as well as the work of another promising young poet, Langston Hughes. As every one knows, one of the earliest women poets in America was Phyllis Wheatley, Negress, who wrote away back in the dawn of the last century. One of her books is shown at the exhibit, as well as books and manuscripts of Paul Lawrence Dunbar. He lived in New York not so long ago, and wrote one of the truly exquisite American lyrics—"Who Knows." Here are two stanzas of it:

"Thou art the soul of a summer's day,
Thou art the breath of the rose;
But the summer is fled and the rose is dead;
Where are they gone—who knows, who knows?

"Thou art the blood of my heart of hearts,
Thou art my soul's repose;
But my heart's grown numb, and my soul is dumb—
Where art thou, love—who knows, who knows?"

SPLENDID ETCHINGS THERE

In the section of the "Negro Harlem" exhibit devoted to Negro music we are reminded how firmly grounded also is that heritage. To-day New York has J. Rosamond Johnson, singer of spirituals and a citizen of Harlem; Roland Hayes often sings here. In 1853 New York listened as eagerly to Elizabeth Taylor Greenfield, the "Black Swan" from Buffalo. The Negro songs themselves are collected in "The Book of American Negro Spirituals." The Negro influence stamps jazz.

A large oil painting of Paul Robeson in "The Emperor Jones" helps to remind the visitor of the Negro's achievement on the modern stage; there are also pictures of Charles Gilpin and the beloved Bert Williams with his partner Walker.

There is a case full of most effective etchings by Albert Alexander Smith, a New York Negro boy who has been studying for several years in Paris. And across the room, lest we forget, on the flyleaf of that quaint old slave's autobiography, "Life and Adventures of Dlaudah Equiano, African," is printed a picture of a kneeling Negro in chains. After visiting the "Negro Harlem" exhibit, can even New York's worst pessimist say there is no such thing as human progress?

Renew Fight for Rights in 1926

BOSTON, Mass., Dec. 14.—The National Equal Rights League, from its national headquarters on Cornhill, Boston, next door to where Garrison published his "Liberator," issues a call to all colored citizens in every community in the United States to severally band themselves together to start now a special racial movement to secure rights in 1926, which is the sesqui-centennial year of the Declaration of Independence.

The League urges the race to show the country and the world an ability to co-operate, stand together, make intelligent demand, resist denials with spirit and courage, and campaign for the protection which every other race of Americans enjoy, formidably on its own moral, mental and financial resources at 150 years of an American Independence which it helped win, and 60 years after slavery was wiped from the statute books of the nation.

A nation-wide beginning of a six months' special crusade is recommended for the first day of 1926 as the 150th anniversary year, by union after midnight or after-watchmecting mass meetings for demand of the rights of the Declaration of Independence. If not feasible, every community is asked to hold such a meeting New Year's day or evening, there to organize and prepare for a steady campaign, calling upon white America not to celebrate July 4 without having ceased its violation of the Declaration with regard to the ever loyal colored citizens.

Racial Consciousness – 1925

THE PRESIDENT IS RESPONSIBLE FOR SEGREGATION

In a recent conference with a committee from The Equal Rights League, in Boston, Senator W. M. Butler of Massachusetts, who is also Chairman of the National Republican Committee, is quoted as saying he did not favor legislation to abolish segregation in the departments of the Government at Washington, for "Segregation is an executive and administrative matter."

That is just what The Argus has claimed from its inception under President McKinley. Segregation started under the republicans and it is up to the republicans to eliminate it. Now that we have a republican President and Chairman of the National Republican Committee from the same state and the Chairman says: "Segregation is an executive and administrative matter," then it is squarely up to President Coolidge, as Chief Executive of this Government, to either inform the heads of the various departments of the Government to clean out this humiliating condition or, issue an executive order himself abolishing segregation in all the departments of the Government.

Chairman Butler is also quoted as saying that he was informed that there is little segregation in the departments. This is a very poor excuse for its existence. However, granting there is little segregation, since it is against the fundamental principles upon which our Government is founded, even "a little segregation" should not exist with the knowledge of the Chairman of the National Committee, who is also a Senator, nor with the President, who has proclaimed "Law Enforcement" as a cardinal principle of his administration.

While filling out the term of the late President Harding, Mr. Coolidge was well informed as to the existence and far reaching extent of segregation by the Government in the various departments in Washington. It was hoped that after he assumed the duties of President "in his own right," he would act officially in this matter. In fact, we were informed during the campaign last fall, that if Mr. Coolidge was elected, he would do many things for the race, including the abolishing of the menace of segregation. However, six months of his administration have passed and not even a single appointment of a Negro has been made by Mr. Coolidge, serving "in his own right" as President.

The period of "watchful waiting" has about expired and the time for action is at hand. While the Negro has been very patient in his watchful and hopeful waiting, he will not always remain so. There is a limit to human endurance and even patience can be worn to a frazzle. Negroes are becoming restless and will soon be demanding action from their Chief Executive, not only on segregation but on suffrage as well as appointments.

FINAL EDITION OF HISTORIC PAMPHLETS

BOSTON, Mass. — As requests for free Peter Salem Leaflet, issued by the National Equal Rights League, continue to come in daily and, in order that all members of the race or friends who really desire a copy or copies may not be disappointed by too long delay, the League announces that it will hold itself responsible to supply all requests that come during August only. The leaflet gives authentic proof in detail of the important soldier contribution by the race in the Revolutionary War, especially by Crispus Attucks, Peter Salem and Salem Poor, and also a summary of the colored soldier in every war of the United States down to the present time. Issued to incite the race to demand equal rights in return.

Four cents in stamps get one leaflet in sealed envelope, while five are thus mailed for 10 cents in stamps, or 15 for 25 cents in stamps sent to National Equal Rights League, 9 Cornhill, Boston, Mass., DURING AUGUST ONLY.

NEGRO COLLEGE MEN AND WOMEN HOLD CONFERENCE

Urge Race Heads For Institutions of Learning For Colored Students

The tendency of white Presidents of Negro educational instituations to assume a "paternal attidude" toward the students was deplored by speakers at the windup of a two-day conference of Negro college students and alumni at Nyack, N. Y.

Close to 100 Negroes, representing eighteen instituations of learning attended and devoted most of their time to discussing the unrest among Negro students. The consensus of opinion seemed to be that Negro colleges should be headed by Negroes, selected strictly on th basis of efficiency, and that the faculties should contain both white and colored teachers.

Alumni Aid Urged.

Speakers also expressed the opinion that alumni should be represented on the trustees, but remarked that if this is to accomplished the alumni must be ready to share the financial burdens of the colleges.

The students adopted a resolution expressing to the teachers in the University of China their sympathy with the trouble experienced as a result of foreign interference.

They also adopted a resolution to be forwarded to the French War Ministry expressing regreat that, in her warfare against the Riffs, France has departed from her policy of respecting the rights of the Negroes in her colonies.

The conference also went on record as generally opposed to war.

Oppose Paternal Stand.

The conference was arranged by the Inter-collegiate Association of New York City, and was held on a lawn overlooking the Hudson. It was presided by Miss Louise H. Jackson of Hunter College. Miss Thelma P. Berlack of New York University acted as Secretary, and George E. Hall, New York University, Treasurer.

Speakers remarked that the "paternal attitude" on the part of white Presidents was "not inspiring" to students in Negro colleges. They said students of all races are broadadening in their ideas and ideals and that an college President who does not broaden with the students is of little use to them. F. D. Johnson, a student in the Columbia University Law School, led the discussion on student unrest.

WASHINGTON D. C. STAR
DECEMBER 13, 1925

COOLIDGE FAVORS NEGRO MEMORIAL

Proposed Building Here, Dedicated to Race, Has Support of Public Men.

Commemoration of the heroic deeds of a valiant negro population, whose patriotism and devotion to country has never failed the Nation in any of its trials and conflicts from Revolutionary days to the present is the goal of the National Memorial Association. The proposal is to build in Washington, half by contribution from the Federal Government and half by public subscription, a structure containing a national hall of fame, art and music rooms, library and reading rooms, an auditorium seating 5,000, and space for tablets to memorialize the men and women of the negro race whose deeds entitle them to such honorable mention. The building would be dedicated to the dead and living heroes of the negro race.

Indorsed by Coolidge.

The proposed memorial has the indorsement of public men, headed by President Coolidge and of various patriotic and civic organizations of the Nation. A resolution already has been introduced in Congress by Representative William R. Wood of Indiana, providing for a commission to prepare plans and designs and to erect such a memorial.

Mr. Wood has given hearty support to the movement, and last session when the Senate committee on library held a hearing on the proposed measure he paid high tribute to the American negro and his devotion to country during nearly a century and a half of its existence.

Calling attention to the fact that there was not in the Capital City, among all the monuments and memorials, one to the bravery, patriotism or devotion of the negro soldier, Mr. Wood said: "I think it is high time that something should be done in this direction. The first life that was offered in the colonial period as a sacrifice to American independence was that of a negro who was killed in the Boston massacre in 1770. The first memorial to the Continental Congress for bravery and distinguished service was introduced in December, 1775, naming Salem Poor, a colored soldier. Washington had under his direct command more than a regiment of colored soldiers. South Carolina had in the War of the Revolution 3,000 able-bodied negroes, and they were found in every branch of the Army from Bunker Hill to Brandywine and from Valley Forge to Monmouth and from Saratoga to Yorktown. In the Civil War 36,000 negroes died upon the field of battle.

World War Record.

"In the great World War a larger percentage of negro soldiers participated in behalf of the United States than that afforded by any other racial group, and they gave a splendid account of themselves wherever engaged, as is attested by the reports not only of their own commanding officers but by the commanding officers of their allies.

"It is proposed to build a memorial in honor of the colored soldiers who have fought in the various wars, this memorial to take the shape of a brick public building, rather than a towering shaft or a useless pile of stone. It is thought by those who have given their attention to this project that inasmuch as there is no large public building in the City of Washington where public meetings may be held and where the development of the negro race along the lines of invention and art is exhibited, that it would be well that this memorial should be used for this purpose.

"The colored people of the United States have taken a long forward tep in various lines of educational dvancement. They have contributed

much to literature and invention. It would be a splendid idea if all this could find a place in a public building here, at the seat of the Nation, where it would reflect the greatest possible good throughout the country."

The headquarters of the association, of which Ferdinand D. Lee is president, is at 923 R street northwest.

SOME COLORED JOURNALS MISINTERPRET CONDITIONS

After carefully reading an article published in the "Chicago Bee," a colored paper, under the date of September 26, and under the caption: "Dixie's Black Banquo's Ghost," one must admit that the statements therein are a misinterpretation of fact, and can only de more harm than good to the Negro and the effort he is making to work in harmony with the white people of the South.

Every intelligent colored person who follows closely the trend of Negro improvement, particularly in the South, can but acknowledge that the white people of this section are doing more for the betterment of the Negro's condition than ever before; because they realize that an educated and well trained Negro makes a better citizen than an ignorant one.

But if aginst the fact that the State Legislatures of the South are appropriating more money for Negro education, public parks, playgrounds, swimming pools, etc., than ever before, if in the face of the fact that many white organizations, committees and individual white men and women are spending hundreds of thousands of dollars each year for the Negro's advancement, if notwithstanding the efforts practical colored leaders are making to bring about a better spirit of inter-racial co-operation, editors of some of our colored newspapers, in order to play upon the sentimental side of the less thoughtful among our people, for selfish reasons, continue to misrepresent facts, they may rest assured that they will do more harm to the Negro's cause in the South than good, appealing thru empty sentiment and sensational utterances, as a method to reach those who are in a position to help the Negro, is extermely inappropriate and cannot get the Negro anywhere.

The day has come when colored leaders, including publishers and editors of colored journals, must make their appeal for improved conditions of the Negro upon a commonsense plane, the expression of whose ideas and opinions must be based upon facts leading to the encouragement of co-operation between the white and colored people for better educational facilities, thru these improved morals and big business entercourse, as a means to the Negro's sure and fundamental advancement as a race, and not by misstatements of fact couched in the terms whose object is to create reslessness among the less fortunate for financial gain, and at the same time, trying to ridicule the very element of Southern white people who are doing most for the Negro's wellfare.

Father, We Thank Thee

A Thanksgiving Prayer of Black Men

By Prof. A. E. Perkins, New Orleans, La.

FATHER of the Races of Men, Giver of the most Gracious Gifts, we join in the Universal Thanksgiving of the Nation.

Twelve million of us—black, brown, yellow, fair, but children of common joys and sorrows—turn our faces to the east and bow down to Thee in deep, reverent thanks.

For the MIRACLE of our EMANCIPATION, for the fiery-cloudy pillar which has guided us through the dim WILDERNESS OF FREEDOM toward the far-off Canaan, for the STAR of HOPE that beckons us on, We thank Thee, Father.

For Health and Wealth

Our larger wealth is not in worldly goods, but in the Songs of our Souls, the Laughter of our Lips, the Forgiveness of our Hearts, and the Hope in our Breasts. In these Thou hast not dealt so richly with any other Nation. Footsore and weary, we have struggled upward the stony path toward Material, Moral, and Intellectual Wealth. We are not faint nor cast down at our blistered feet or the long and tedious journey that leads ahead.

We have met the handicaps of inherited poverty, inexperience, and repression, and the world's fierce competition by achieving within the little more than half century of our Freedom $2,000,000,000 in worldly goods; 100,000 farms; 70,000 business establishments, and 700,000 homes. With $25,000,000 of insurance and fraternal business in force, and over 200,000 black men and women earning their daily bread in businesses built up by our own hands, we are encouraged. We realize that all of this is but a mite compared to the world's wealth. But it was only yesterday that we were turned aloose to find our way as best we could in the labyrinth of fierce economic struggle, with no wealth save the strength of our willing black arms and our patient wills. With a song on our lips and hearts void of malice, we served. We built our churches, established the little school, and began the task of making a home. Humble were all these beginnings, nevertheless potent in the making of a race. For these and other blessings, Father, we tune our hearts to-day in grateful Remembrance of Thee.

For the School and the Church

We thank Thee for the Light breaking ever and anon through the Night of Darkness; for the 6,000 youths of the Race just emerged from colleges and universities to become the leaders in the vanguard for economic, social, and civil emancipation; for the 50,000 men and women instructing 2,000,000 black boys and girls; for the Nation-wide System of Free Education, for the most part pathetic in its shortcomings, still the dim torch through which the masses must find the light of Intellectual Day. We pray that Legislatures, Boards, Lords, and Rulers of the Land shall see that all the people are sorely in need of the Light; and that as in the Eastern temples where pilgrims gather in darkness, while one pilgrim with lighted candle lights that of his neighbor, and so on, till the whole becomes a scene of refulgent beauty, so many Men pass on to other Men the Light of Truth.

We thank Thee for great Tuskegee, the dream of a wizard who, in the brief span of his life, changed the Thought of the World; for Hampton, Howard, Gammon, Wilberforce, and Fisk, and for the thousands of like institutions lighting up our way; for the philanthropist and the missionary for whose services our deep gratitude is but a feeble measure. Eighty out of every one hundred of us can interpret the printed page to-day as against but one when the Great Emancipator wrote us into the family of the free races of men. We thank Thee for all the teachers of black children, from Plato down to the last, humble, unpaid teacher of the backwoods, hamlet, and village, but offer a special prayer for the teachers of black children, in whose life story and race history is a drama filled with pathos and tragedy.

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Racial Consciousness – 1925

Negroes Who Have Achieved

THE field of education has been an important avenue of achievement for Negro Americans. The names of Nathan B. Young, John Hope, and Mary McCloud Bethune are some of these that rank high among American educators to-day. The idea that education includes the work of the hands as well as the head, and that formal training is necessary for leadership in industry, commerce, and in the practical affairs of life as well as in the professions has been a unique contribution made to educational practice through experiments carried on in Negro schools. The history of that development cannot be written without the name of Booker T. Washington, the founder of Tuskegee Institute, and of his successor, Robert R. Moton, both of whom were students of General Armstrong, the first principal of Hampton Institute.

Dr. Moton was trained through a successful career as educational administrator during his twenty-five years as commandant at Hampton Institute. This has been followed by nearly ten successful years as the principal of Tuskegee Institute. Recently he has had a leading part in the campaign now nearing completion for raising over $7,000,000 additional endowment for these two institutions.

Most of the early youth of Dr. Moton was spent on a plantation in Prince Edward County, Virginia, where his mother was the cook of the white owner, and where his father led the field hands in their daily tasks. Some of the boy's earliest experiences date back to the time when he carried his mistress' basket of keys, and when he assisted around the yard with the chores. His earliest school days were enlivened with work for this same family mornings and afternoons.

There came the turning point in his young life which he says was the stone on which his ambition for an education was whetted to a keen edge. One of the young white boys on the plantation with whom young Moton had been a playmate returned home after a year at the Virginia Polytechnic Institute. The two boys had been good friends, and Moton looked forward to the home-coming with the expectation that his young white friend would tell him many things about his college experiences. Instead of shaking hands and greeting him as formerly, the boy's manner was as cold and frigid as the North wind. However, he greeted the old cook and threw his arms about her. This experience sent young Moton out through the darkness, down the ravine, across the brook, and up to their cabin on the hill. He went to bed early that night but slept little; he arose more weary the next morning than he was on retiring. He was wiser and more determined than ever before in his life to secure an education. After working in a lumber camp in Surry County for two years, he went to Hampton Institute at the age of eighteen. Having failed in his entrance examinations for the day school, he was offered work in the kitchen, on the farm, or at the saw mill. The saw mill made the greatest appeal to him; therefore he chose that work and remained at it for twelve months and attended night school, eagerly and constantly striving, however, to attain the regular day school. He succeeded and finished the prescribed course in four years. Immediately after his graduation he was employed by the school as assistant commandant in charge of the male students, comprising both Negroes and Indians. This brought a second turning point in his career. After a year the commandant resigned and General Armstrong offered Moton the position. It "was believed by many that Negro students would not respond to one of their own number." Dr. Moton says it was not his intention to remain at Hampton more than two years while getting larger experience for going out into pioneer work in the rural districts because he thought he could best help his people that way. This he told General Armstrong, who replied: "You want to be of the largest service to your race, do you not? . . . Then Hampton is the place."

Robert R. Moton

Two years later General Armstrong died and greater responsibilities fell upon the young commandant. In the years that followed many delicate problems of difficulty were met and solved in the relations between Northern white and Southern white teachers, Negro and Indian students. Gradually the Indian students were withdrawn from Hampton and it became an institution for Negro youth.

C. C. Spaulding

For twenty-five years, in season and out, Major Moton served the cause of Negro education as it centered around Hampton. During many of those years he became the leading figure and counsellor of officers, teachers, and students of that great institution. His influence spread throughout Virginia in connection with the work of the Negro Organization Society and into other States as the friend and counsellor of Dr. Booker T. Washington. He entered largely into the work of the National Negro Business League and other nation-wide efforts with which Hampton and Tuskegee were allied. Upon the death of the founder and first principal of Tuskegee Institute, the minds of the trustees turned logically to Dr. Moton as successor, who through the years had demonstrated his administrative ability at Hampton and in close association with Dr. Washington. Since 1915 he has carried these large responsibilities with increasing efficiency and influence. His wife, home, and children during all these years have been a large influence in his life and success.

In the Mart of Business

The struggle of the Negro toward economic independence has dramatic elements reaching from the landless peasant and day laborer to owners of plantations and strong men of large business affairs. The annual meeting of the National Business League brings hundreds of these business men together, from small farmers to presidents of banks and insurance companies. An outstanding leader among them is Charles Clinton Spaulding, whose name is so closely allied to the North Carolina Mutual Insurance Company that one suggests the other. As one of the founders and now the president of the North Carolina Mutual Insurance Company—the largest Negro life insurance company in the world, with an income of $3,739,854.23, and with insurance in force of $42,779,641 in 1924—Mr. Spaulding is widely known.

The company began twenty-five years ago with desk space at $2 a month in the corner of the office of Dr. A. M. Moore, a Negro physician, who, with John Merrick and Mr. Spaulding, founded the company. It paid its first death claim of $40 in 1899, through the joint contribution from the pockets of the three founders. In 1924 it made payments of $729,832.60 to policyholders and beneficiaries, including sick and death claims, surrenders, etc., and had total admitted assets of $2,314,005.62.

Mr. Spaulding was born at Whiteville, North Carolina, not far from Durham, where he came as a boy and completed the course of the grammar school while working for his living in domestic service. His first business venture was as manager of a grocery store. In 1899 he

joined with Moore and Merrick to form the insurance company of which he became the manager, and for which he had to hustle for business on a commission basis.

In Science and Invention

Within the past few years Negro scientists and inventors have been engaging the attention of not only their own countrymen, but of others as well. Dr. E. E. Just, professor of biology of Howard University; Dr. Elmer S. Imes, physicist, and Dr. E. F. Turner, zoologist of Hampton Institute, have done creditable work. John E. Matzeliger invented the machine which first automatically attached soles of shoes and made practicable much of the modern factory of shoes. Elijah McCoy, of Detroit, Michigan, has fifty-seven patents to his credit, the best known being the McCoy oil cups. Better known than any of the above, perhaps, is Prof. George Washington Carver, of Tuskegee Institute, who, through his research work, has discovered over 100 productions from the sweet potato; about 145 from peanuts, and about 100 from pecans. His investigations have also disclosed a number of paints and colors of commercial value from the clay soils of Alabama and Georgia.

About twenty-five years ago a little black insect known as the boll-weevil found its way from Mexico into the Southern cotton fields and began such depredations that it threatened destruction to the main money crop of Southern planters. During the succeeding twenty years this pest spread in ever-widening circles over the Southern States until it reached to the northern boundary of the cotton belt. In many counties cotton culture was almost destroyed. As the realization of this economic calamity grew upon leading planters, merchants, bankers, and business men, and upon the annual returns of cotton production, they began to seek other products suitable to Southern soil and climate.

At this time attention was turned to a thin, slightly stooping, dark-skinned, wrinkled-face man of medium height, who talked with a high-pitched tenor voice as he lectured to his students at Tuskegee Institute or to groups of Negro farmers at their meetings. For more than a score of years he had been engaged in scientific research in his laboratories and on his experimental plots at the institute. In the face of the declining cotton production, he pointed out to Southern planters, farmers, and business men that a new source of wealth and prosperity was open to them through the cultivation of potatoes, peanuts, and pecans; as he called it "the production of the three P's."

The striking thing about it is these farmers and business men of the South believed him and turned to the growing of peanuts and sweet potatoes with enthusiasm. For example, near Montgomery, Alabama, on the road from Tuskegee Institute, one can now see large fields of peanuts growing on plantations where formerly white fields of silvery fleece awaited the cotton pickers in the fall; at a number of points in Washington County, Georgia, potato houses have replaced cotton sheds and warehouses. Many other farming sections have undergone similar changes.

George W. Carver

George E. Haynes

Prof. Carver was born of slave parents on a farm in Missouri, about sixty years ago. In infancy, after the death of his father, he was stolen and carried with his mother into Arkansas. Separated from her, of whom he never heard again, he was bought from his captors for a race horse valued at $300 and was returned to his former home. Life became a checker-board for this bit of human driftwood. He finally landed at Minneapolis, Kansas, and there worked his way through the high school. Upon coming to Iowa State College of Agriculture and Mechanical Arts, he attracted the attention of the late Secretary of Agriculture Wilson, then a professor at the college, who encouraged him even until his graduation in 1894, and became his lifelong friend.

Carver became a member of the faculty of the college in charge of the greenhouse, devoting special attention to bacterial laboratory work and systematic botany. Two years later the master of science degree was conferred upon him before he left for Tuskegee Institute, where he became director of the Department of Agricultural Research. Prof. Carver has received recognition as a member of the Royal Society of Arts, London. He was also awarded the Spingarn medal in 1923. His exhibit of dyes, pigments and cosmetics obtained from Alabama and Georgia clays was featured at the recent Southern Industrial Exposition, New York City.

The civilized world regards success in music, painting, sculpture, literature, education, business, science, and invention as proof of capacity. These outstanding Negro leaders, then, give promise of the potential genius of a people that may enrich our common life when color barriers are broken and equal opportunities open as avenues to these goals of human achievement.

The names here mentioned are only a few among many which might be included if space permitted. These life stories of great achievement against heavy odds make one of the most inspiring chapters in the history of the United States.

Racial Consciousness – 1925.

I.

REACTION OF THE WAR ON THE NEGRO

If the war left the South unchanged in its attitude toward the Negro it did not leave the Negro unchanged in his attitude toward the South and indeed toward the nation. The Negro came out of the war very different from what he was when he entered it. The war helped him to find himself. It enlarged his world. It is no longer limited by the boundaries of the old plantation or the country village. It gave him a vision of human rights and opportunities. The insistence that the war was fought to make the world safe for democracy impressed him as it did others. It also led him to think about his own relation to the outcome; to ask if he did not have as much concern in it as the Slovak or Lithuanian? Why should he risk his life to secure freedom for others if he was to return to political disfranchisement, economic inferiority, and denial of civil rights?

The Negro is no longer a clod, a chattel, to be trodden under foot by the careless and the cruel, to be bought and sold as the dumb driven beast. He has come to the consciousness of his manhood, to his worth as an economic factor in the world, to his rights as a citizen. This leaven is at work. While great masses of the race are still in ignorance there is a large and growing number who are intelligent, progressive, and determined to win due recognition for their people. The masses listen to their leaders and follow them. It is of utmost importance that these leaders be wise, of high moral principles and patriotic purposes.

The Negro is naturally tractable. Hitherto he has been submissive. He has endured patiently the hard lot to which he has been subjected. But this will not always be the case. If he was called upon to fight for the rights of others, he may feel called upon to fight for his own rights. They are not wanting who would incite him to violence in his resistence of injustice and wrong. This is an outcome to be guarded against.

President C. M. Melden in
Methodist Review

NEGRO YOUTH MOVEMENT FOSTERS CONSTRUCTIVE PROGRAM FOR RACE

Under the leadership of I. J. K. Wells, of Duquesne, Pa., the National Association of Negro Students, more widely known as the Youth Movement, has announced an exceedingly constructive program for the advancement and betterment of the race.

In a ringing address delivered by Mr. Wells a few days ago before a group of young people, he declared that the time had come when the young Negro of this country must prepare himself for the advancing demands of commercial competition. Mr. Wells pointed out to this audience that there are number of large business enterprises among leading Negro businessmen throughout the country that require the service of well-equipped young men and women to man branch offices.

He especially spoke of large insurance concerns whose officials had personally confided to him that they would be able to branch out into other states if they could find qualified young men and women to take charge of the branch omces.

Mr. Wells lamented the fact that so many young Negroes were spending their idle time in frivolity instead of using it to prepare themselves for the mighty task that hovers over and calls for the serious activity of qualified young men and women. "There is to much of the effort on the part of our young people to seek to sell their brawn to members of the other race at menial service and meagre recompense instead of selling their talents—even following the dignified position of salesmen of articles—which activity develops brain power, economic astuteness and an economic race consciousness."

The Youth Movement is conducting a campaign for scholarships in leading Universities for the training of ambitious Negro youths in high grade commercial courses. A complete description of the plans and purposes of the organization can be secured by addressing Mr. Wells 56-58 Linden Street. Duquesne, Pa.

Annual Associated Negro Press Survey Mirrors Achievements of Year 1924

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The National Association for the Advancement of Colored People remains the most potent civic organization. The Association, intelligently officered has sought more than ever to reflect the will and aspirations of the people, and plead their cause before the bar of public opinion. There has been some bold criticism concerning the political activities of association officers, but these officers maintain that as individuals they have the right to exercise personal preferences, and that the organization, as such, is never used for political party preferences. Thoughtful leadership throughout the country agreed that the Association has a well defined purpose to serve in behalf of the people, and that it is to the distinct advantage of the general public to continue loyal support.

Business League

The National Negro Business League held its twenty-fifth anniversary or Silver Jubilee in Chicago, in August. This was not only the largest attended session but the most constructive. Final reports were heard from the committees organizing the National Negro Finance Corporation, a $1,000,000 institution for relief of racial business enterprises in times of distress, and the encouragement of commercial growth. This financial organization recently held a very successful session in Durham, N. C., where the home offices are located, and the results of this session will be seen in the coming events of 1925.

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Sanhedrin

The Negro Sanhedrin, Dr. Kelly Miller, president, held a session in Chicago in February. This meeting was the result of numerous conferences by the executives of a number of national organizations and other leaders. It was well attended and representative of the present day viewpoint of the majority in colored America. The report to the country forms a basis of action, if carried out, that will put the group in a fair light before the world, and will open up new fields of opportunity and cooperative efforts that will be of lasting advantage. After action of the Sanhedrin has not been as aggressive as many had hoped, but Deane Miller has very recently informed the Associated Negro Press that activities are well in the making. Mutual understanding and unity of action will give power to the growth of any people. Colored America is ready for a large degree of both.

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Racial Consciousness - 1925.

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Associate Negro Press Annual Survey 1924

(Copyright 1924)

The curfew of time tolls the knell of another parting year. Looking backward, the record is filled with days of tremendous achievements, which serve to mark a new era in development, and give permanent inspiration for a much larger program in 1925. Colored America is finding himself; the sleeper wakes! The next decade may not usher in the millenium but everywhere there are new visions of opportunity and progress, and to these new days is to be added Dercian America, a measure of good will that even the optimist of five years ago would have hesitated to prophesy.

America's Mind

The mind of America has had brought to it new pictures of racial life. These pictures have been presented in many different ways, and from all sections of the country. The white mind is dscovering the black mind. The discovery has aroused two divisions of white people: Those who would bear down with the heel of oppression, and those who would see good judgment and even safety for national existance—in the light of red torches —by meting out justice, fair and square, to all people under the folds of the stars and stripes. The oppressor has had a long day, and now retires to give place to common sense.

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Good Will Observation Tour

In the spring, a Good Will observation tour, in a special Pullman, began in New York, going to Baltimore, Washington, Richmond, Raliegh, Durham, Columbia, Savannah, Atlanta, Tuskegee, Montgomery, Birmingham, Memphis, Nashville, Louisville, Indianapolis and Chicago. This tour not only afforded the participants a fine opportunity to study the racial progress of the South but it afforded the South a fine opportunity to better understand the sympathetic interest of the North. Every courtesy was extended throughout the tour and the cordiality of the white South, both in personal contact and press comments occasioned much gratification.

The Field of Sport

The general public has been more or less unmindful of the widespread interest of Colored America in the field of sport. Much of this interest has been brought about within the group. Racial newspapers make features of sporting pages, but the daily press has not yet measured up in the proper recognition, except in prize fights. The Wills-Firpo fight, for example, had wide publicity but the National Negro Baseball World series, which brought together thousands of people from all over the country, was practically ignored in the daily press. Rube Foster, great baseball figure, states that more than $1,500,000 has been spent in admissions during the last four years of organized racial baseball. Each year more than 900,000 people attend the Howard-Lincoln football classic, either in Washington or Philadelphia, going to the game from all sections of the United States. A number of successful automobile races were run this year under Colored managements. In the field of sport Colored America can furnish plenty of entertainment and plenty of class, wherever the opportunity is given, and the Negro is taking advantage of prejudice in managing his own activities. In some cases Jewish and Italian promoters have "caught the big idea."

Erection of Buildings

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William C. Matthews and his associates, who directed the recent Republican campaign, have prepared a group of seventeen requests to work out for racial advancement during the coming administration of President Coolidge. These subjects of request have created nationwide comment, the most of which has been favorable and optimistic. Some have claimed that they are too pretentious but the general opinion seems to be in line with Emerson's urge to "Hitch your wagon to a star." Larger political participation everywhere is the prospect for Colored America.

Racial Publicity

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Newspapers, Magazines And Books

One unmistakable sign of progress is measured by the amount of reading a group may engage in. By this sign, colored America has a very fine percentage. The circulation of racial newspapers throughout the country, speaking generally, has increased more than 300 per cent in the last ten years. With this increased circulation, and incident strengthening of the treasury, there has been a splendid increase in the type of the newspaper. This development is being noticed by white publishers and editors.

The city editor of one of the largest daily newspapers in the world, wrote the following to a member of A. N. P. staff recently: "Let me congratulate you and your associates on the big strides you are marking in good journalism." The author of those lines is Robert M. Lee, city editor of the Chicago Tribune. A number of the big dailies of America have colored men, and women, on their editorial staff.

The race has not yet reached the progress in magazine publishing that it has in newspaper publishing. There are a number of magazines the two most widely read being the Crisis and the Opportunity. These are well printed, but are primarily official organs of organizations Magazine publication is expensive, and must be supported by advertising. It is believed that that day is not far away for colored America.

The big magazines of the country have turned toward colored American subjects both in fiction and narrative. The fiction, from a racial viewpoint, has been "good, bad and indifferent." It has been difficult, to find a writer who could properly present the true racial viewpoint, and if he were able, his product would not appeal to the editor—and after, all it is a matter of money rather than sentiment. There have been many books this year dealing with the Negro. Sales of this class of literature, by authors of both races, have been constantly on the increase.

Labor Conquers All Things

In the field of labor, colored America continues to be a factor in practically all sections of the country. The field is tightening and there is a demand for more efficiency but there does not seem to be a let up in the opportunity for development. This is due first, to the law on immigration, and, second, to the increase of prosperity which calls for more workers. Therefore those who predict another migration from the southland in 1925, but a further migration will be on a different basis than heretofore.

The South is earnestly striving to dissipate the arguments against migration especially to the citizen, and on the subjects of education, poor municipal facilities, and social injustice. The Inter-racial movements of the South have been very helpful in broadcasting this new spirit of tol-

Farming Standards Improving

Farms, owned or leased, by Negroes, have been a big subject for years, especially in the South. There are some eminently successful farmers in the race but the majority have been handicapped either by knowledge of business methods or unjust treatment.

It has been maintained that even in the matter of farm loans by the Federal government the Negro farmers have not been treated with ever the same justice as other farmers There is a new tendency now to be fair to the Negro farmer. There are yet many places in the South, where the land is leased, but public information on this kind of injustice is being so well developed that a new day is looked for in farm development.

Racial Consciousness-1925

II

In private comment, a white business man wrote to a member of the group in his employe: "What the Negro needs most is a great salesman, one who will sell the race to the Negro. When this is done, Watch his smoke." Heard as a comment on the suggestion and likewise, it is believed there should be another great salesman, one who will sell the Negro to the white people of America. Within the race, salesmen are [illegible] and there seems to be a finer understanding today of the achievements of the race than ever before. There is yet much to be done. The awakening disclosed in the extensive publicity engaged in by leading business firms, the high tone of their advertising matter, and the wise realization that money expended for publicity is an investment and not a charity.

Great national advertisers have discovered almost virgin field in Negro business. Perusal of the Colored newspapers will disclose that national advertisers who a few years ago actually laughed at the possibility of black business, are now expending thousands of dollars a year in encouraging it. Colored America, in practically every line of productive business has proved to an excellent patron, with more money than it was thought it had to expend for the necessities, as well as luxuries of life. The tone of the advertisements, with illustrations, have greatly improved.

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Music—The Great Soul Force

There are those who believe that music is to be one of the great forces in bringing about fair recognition of Colored America. This belief as based on experience and concrete facts. Music has always been a power in moving hearts of men; nowhere has it been more influential than in the music of Colored America. From the early history of America, down to the present, Colored musicians, of varying degrees of talent, have caught the fancy of white America, and in many cases produced a feeling of respect that has been of lasting benefit. In recent years this musical consideration has held range all the way from jazz to grand opera, from the blues singer to Roland Hayes and Marion Anderson. It has found listeners in the syncopated orchestras, that set the blood tingling and the feet to prancing, to the famous military bands and orchestras that have been able to put a touch of soul in their renditions that sent people back to their homes better for having heard them.

We are only starting, say leading directors of America like Will Vodery, J. C. Smith, Ford Dabney, H. Lawrence Freeman, Sammy Stewart, and others. These men have a vision of musical development that is awe inspiring! Added to these are Sissle and Drake, Harry Burleigh, Will Marion Cook, Pauline James Lee, Johnson brothers, Dett, Tibbs, Mrs Hare, and more than one thousand others varying fields of constructive musical development. Music has a very distinct field of possibilities.

Labor Conquers All Things

In the field of labor Colored America continues to be a factor in practically all sections of the country. The field is tightening and there is a demand for more efficiency but there does not seem to be a let up in the opportunity for development. This tendency to develop investment organizations, and banking business within the race. There has ben some progress, but in comparison with the actual needs there has hardly been a migration from the southland in 1925, but a further migration will be on a different basis than heretofore. The South is earnestly striving to dissipate the arguments against migration especially to the citizen, and on the subjects of education, poor municipal facilities, and social injustice. The Inter-racial movements of the South have been very helpful in broadcasting this new spirit of toleration and larger opportunities. The developments are all the more remarkable in the face of the invisibe efforts of invisible organizations to discredit the people of both races who desire to work in harmony. There are many who have the courage of their convictions, however, and their ideas are reflected in a larger spirit of good will. Colored America has never taken over kindly to labor unions, as a group, and in this respect the workers are very largely in a state of marking time, with the majority of laborers not members of any union.

Farming Standards Improving

Farms, owned or leased, by Negroes, have been a big subject for years, especially in the South. There are some eminently successful farmers in the race but the majority have been handicapped by either lack of knowledge of business methods or unjust treatment. It has been maintained that even in the matter of farm loans by the Federal government the Negro farmers have not been treated with even the same justice as other farmers. There is a new tendency now to be fair to the Negro farmer. There are yet many places in the South, where the land is leased, but public information on this kind of injustice is being so well developed that a new day is looked for in farm development. The farm is the ideal life, after all, say many great thinkers, and with the automobile, electricity, radio, telephone, rural free delivery and good roads the farmer is becoming the aristocrat of America. There is to be erected in Chicago a Temple of Agriculture to cost more than $50,000,000 and it is stated on good authority that Colored farmers will get fair and pust consideration in this mammoth development.

Banks, Insurance and Investments

"It takes money to make the world go 'round." For the world of Colored America, there is no exception to the rule. Therefore, it is necessary to deal with banks, and to have banks; and all the other accessories of material progress. White capital has been very chy in extending its service to Negro investments. Here and there are found exceptions, but they merely prove the rule. Consequently, there has been a tendency to develop investment organ-, first, to the law on immigratio-iaztions, and banking business with-, second, to the increase of pro-the race. There has ben some pro-gress, but in comparison with the There are those who predict anoth-actual needs there has hardly been a

Corporation, a new venture sponsored by the National Negro Business League, Dr. R. R. Moton, of Tuskegee, President, and C. C. Spaulding of the famous Durham, N. C. group, chairman of the board, will seek to supply a most important need in Negro commercial development. In the insurance field gratifying advance has been made. Approximately a million dollars in new capital has been added by the formation of new companies or the enlargement of old ones. One organization alone, The North Carolina Mutual, reports an income of two millions dollars for 1924 and forty-two millions worth of business in force. Insurance companies represent the largest single business endeavor in which the race is engaged and their benefits are not to be measured alone in the protection they furnish the home but in the money they loan on property, the employment they furnish young men and women and the support which they give Negro business.

Hotels and Traveling Accommodations

With the increased business development of Colored America there has come an increased demand for accommodations in public hotels. There has been a well defined effort to meet this need in some cities, but in many others, including New York City, there is yet a great need for hotel accommodations. It is true that the accommodations of many of the down town hotels are open in both New York and Chicago, but it is likewise true that the majority of the traveling public prefers to stop in the neighborhoods close to the people they know best. Chicago furnishes an eminent example of adequate hotel accommodations in a city where discriminations are at low ebb.

"Come Over In Macedonia and Help Us"

Colored America has been giving heed to the Macedonian cry of Africa; the Virgin Islands, Haiti and South America. In fact, Colored America has been showing a very lively interest in the conditions and development of all of the Colored people of the world. There has developed a desire to study their problems in connection with our American problems, and to compare the attitude of the white peoples of other parts of the world with the white of America. It has been maintained by some that America has "some of the best and some of the meanest whites in the world." An eminent white American remarked: "There is no prejudice more deep seated, or more illogical, than color prejudice, and it seems to have its greatest sway among the English speaking peoples, those of the United States and of Great Britain, reaching its most violent state for the latter part in South Africa. Added to these, necessarily is the Belgian Congo."

Social and Club Life

A very worthy effort is being made by organized bodies and the newspapers to disprove the claim that Colored America has no social standards. The social standards of the group are just as high and just as exacting within the best families of Colored America, as they are with the best families of any other American. The children are carefully reared, those who are admitted to various organizations and circles of society must come up to certain standards, or be frowned upon, and this is especially true with reference to admission to family circles of the best people. There has been developed in the metropolitan centers a fine club life, in well housed club buildings, not for the mere sake of idleness, but for the promotion of goodwill and general welfare. Occasionally, there are whites who discover this unadvertised new world of Colored America, and all of them are positively amazed at what they see and hear. These discoveries have formed the basis of many widely read stories.

Amusements and Theatricals

"On with the dance, let joy be unconfined." In the matter of amusements, the race has been looking into this angle with interesting concern. Dance halls, cabarets, theatres, and all of the other places of recreation and pastime, have been developed to an extent speaking in terms of dollars, that runs into the millions, from a national viewpoint. In this particular field, white capital has entered with "frenzied finance." In fact, many of the places, in Colored neighborhoods designed for our patrons, are so flocked to by whites, that Colored people find it difficult to be adequately accommodated.

There are a large number of Colored theatres, but singularly, the theatres in Colored neighborhoods, throughout the country, that are doing the largest business, are owned by white capitalists. In some instances there is a pleasing cordiality, in far too many, however, there is a hautiness and spirit of indifference that cause genuine disgust to say the least. There have been a number of expensive road shows, backed by white capital, that have played to "down town" theatres and there has been widespread public appreciation.

Finally: Look Ahead!

"Hoc unum negotium facio.' ' (This one thing I do). The year closes; the record is made,—even God would not change the past." It has been a year of genuine achievement. No previous year in the history of our racial group has meant more, nay, hardly as much to us. It has been a year of emancipation, a year of jubilee. Fetters have fallen off—they were handicaps to progress. Branded as creatures of sentiment, we accept the dictum, but we are turning that sentiment into practical progress. We are not wise in our

own conceit, but we know that we know. White America has discovered that we know, and has stopped taking us lightly—kidding us and kicking us—and is taking us seriously, very seriously. To the blind we are a menace; to those of vision, we are a blessing. We face the issue as is, without fear or factor, firm in the conviction that right must prevail. Everywhere we see the results of this profound conviction. We march on, sail on, fly on, dig on, anyway "Anywhere, providing it be forward."

Falter not, be not dismayed. LOOK AHEAD! The dark hordes of the orient are grinding in their growth o grudges against the occident. A white member of Congress from the Middle West appeals in a resolution for the "white nations" to get their heads together and catch the vision of the [illegible] "side of color."

Do Negroes Give Too Much To the Church?

(From Christian Recorder)

They shook hands and parted. The doctor said to the preacher: "I certainly have enjoyed talking to you. You have given me a new view of the matter. I never before heard it put the way you put it." And he added, "I wish many more of our more intelligent people might talk with you on this subject."

It is because of the last sentence that we give the gist of the conversation between the doctor and the preacher. The physician, one of the most eminent in his state, said, "We have too many churches. Some of the money we put in churches ought to be put in factories, etc., to give our people employment. It is a shame," etc. The doctor elaborated his argument with conviction that was edivently genuine and sincere. And then he turned to the preacher and said: "Now don't you think so, Reverend?" The preacher, evidently in deep thought, gave no answer, and so the Physician repeated the question, and added, "Don't you really think, as an intelligent man, that we ought to put some of the money we put in churches, in factories, etc." The preacher said, "No, on the contrary we ought to put more money in churches than we do." The doctor expressed in his countenance surprise. The preacher asked, "Doctor, do you know how much the Negroes put in churches?" The doctor did not know.

"Well," said the preacher, "then you are not basing your opposition on facts. The first thing an intelligent man ought to do (may I speak frankly, doctor?) is to get the facts. Your opinion not based upon facts is evidently one based on prejudice. I am not surprised at this, as I find this prejudice pretty general among educated Negroes and particularly those educated in white schools. But the Negro race is such a victim of prejudice I believe no Negro ought ever form an adverse opinion against any Negro organization or movement or individual without thorough investigation. That is my own thought."

"But, doctor by way of divergence, do you know how much Negroes spent for liquor and destructive pleasure?"

"No," said the doctor.

"Now," said the preacher, "if you knew the facts doctor, you would not say the Negroes ought to take some of the money they give to the church and build factories, etc., but you might say they ought to take some of the money they spend in liquor and gambling and build factories. But you do not know the facts, and only speak from prejudice against the church but never open your mouth against the groggery and gambling table.

"Now to get the facts, I spent nearly two yearse visiting the churches and saloons and places of amusement, thousnds of homes, making family budgets, trying to learn how much the Negro of this city made and what they did with the money. I had two of the biggest banks of the city keep tab on their colored depositors for two solid years. I made an honest, painstaking effort along the best known scientific methods to find out what the Negro does with his money. And here was my surprise: Out of every $100 the Negro made, $2.00 were given to the church, about $10 to amusement, including whiskey, $88 to something else. I then asked what has the Negro to show for the $2 he put on churches. I found that the Negro had in this state over $4,000,000 worth of buildings to show for the $2.00. I found the Negro had helped out of that $2 to support numerous charities, sick persons, homeless, orphans; and that about 200 preachers and their families numbering about 1,000 people, got a living out of that $2.00. I found that half of the Negro newspapers the only Negro magazine, the largest Negro publishing house were supported out of the $2.00. I found Negro bishops andministers who stood upright for the people were able to represent the people on the $2 paid the church.

"What did I find about the $10? I found in Philadelphia a saloon on every other corner on South Street between the Delaware and the Schuylkill Rivers and these with others in colored neighborhoods were worth far more than $4,000,000, built largely with the Negro's money. But taking the cold-blooded basis of saving money, I found far less than $50,000 worth of this saloon property owned by the race. That was true of the dance halls which showed that the race got more saving out of the $2 for churches than $10 to saloons. I found that the only people th

DO NEGROES GIVE TOO MUCH TO CHURCH?

(Continued from Page 5)

Less than $1,000,000 of that goes to Negroes. There is no clothing store to speak of, nothing of clothing factory; no [illegible] factories. We don't even make our own bread. Here is where the Negro educator needs to put his emphasis. Don't take it from the church which is organized and give its $2,000,000 to the race, but organize your food and clothing industry with the $[illegible] we already have. $50,000,000 is every effort to promote education among them.

spent for rent each year but less than $1,000,000 comes to Negro landlords.

In other words, the race needs to organize its $98,000,000 and quit crying about the $2,000,000 which the church gets. Indeed the church ought to have $3,000,000 instead of $2,000,000. For we could easily spare a million or more from amusements.

"Now, of course, this age is largely non-religious, and it is easy to criticise the church because its faults are many. But I ask for fair play. And fair play must say the church has done remarkably well. Let the banker organize his part of the 98 per cent Let the merchant do so also, and so all around. Let us not be so jealous-hearted as to want th preacher's two per cent, which h has been a hundred years organizing. It's no use anyway for yo can't get it. Only long, patien painstaking and efficient organiz ing will get for each division o life what is necessary.

The minister concluded: "That' the way I look at it. Your atti tude toward the church is like th pioneer who went into a new cour try. They had no huts. But on who was on the field early cu down the trees, built a nice hu The late-comers agreed to dispo sess him, and so one night went t his cottage and said, 'we want thi hut, we are going to have it. Yo had it long enough.' But the ol cottager said, 'No, friends, don take mine. I built it with thes hands. But if you will take th same trouble I took you can f yonder trees and build a bett hut than mine, here is the lan Don't take my hut, but build you own."

The doctor replied: "Your argument is convincing. I never thoug of it that way before. It's not th 2 per cent we need to take fro the church, but the 98 per cent w need to organize."

And this is printed that som one else might think on it and pos sibly come to a better conclusio For we Negroes — Physician preachers, editors, business mer politicians, school teachers—all— must work together for the bes

"NIGGER" SCHOOL BOOKS THROWN OUT OF SCHOOL

Boston, Mass, March 23.—The Boston Branch of the National Equal Rights League scored a big victory for racial respect as the result of a public request made at the closing Attucks Day Mass Meeting upon Mayor Edward Quinn of Cambridge by William Monroe Trotter, school books carrying history reading exercises with frequent use of the word "Nigger" and gross plantation dialect, were formally removed from the schools by the Cambridge School Committee. The superintendent brought the matter before the committee at the request of the mayor, to whom Rev. D. S. Klugh, Executive Chairman, asd Albert G. Wolff, Esq., Secretary of the local branch, sent a warm letter of thanks.

Peter Salem Leaflets

The League has issued notice to the race that another rare opportunity to bring out soldier service by Colored men in the founding of the country will occur on June 17, when the 150th Anniversary of the Battle of Bunker Hill, first pitched battle of the War of the Revolution. will be elaborately observed by the City of Boston and State of Massachusetts, with the national government taking part through a Commission appointed by President Coolidge. Peter Salem, Colored, Killed the British Commander, Brazilai Lew was a fifer, Salem Poor and others are recorded as fighting. A leaflet will be prepared and all who send requests in advance, to determine number to have printed, will be mailed a copy by William Monroe Trotter, Secretary,

Racial Consciousness - 1925.

WASHINGTON D. C. STAR
SEPTEMBER 10, 1925

SUPPORT OF RACE BY NEGROES URGED

Success of Members Depends on Backing, Colored Association Is Told.

Today's session of the tenth anniversary meeting of the Association for the Study of Negro Life and History, which convened yesterday at the John Wesley A. M. E. Zion Church, was featured by addresses from men prominent in negro financial circles and in the history of the organization.

Carter G. Woodson of this city, director of research and editor of the association, who presided today, gave a short introductory talk on the lack of knowledge of business details among the negroes and on the difficulty of securing information as to the financial standing of the negro business men.

Better Training Urged.

S. W. Rutherford of Washington, president of the National Benefit Life Insurance Company and secretary-treasurer of the association, who was to have presided, was unable to appear. He sent in his place John Pinkett, also of Washington, who spoke on "Business conditions as they affect the Negro." Mr. Pinkett advocated better individual and general control of business organizations run by negroes. He stressed the superior need of trained men to conduct research work which would facilitate som kind of business control.

In explaining the need of better organization he said: "It has not been so long since a man starting out for himself in any field of endeavor would have had a fair chance of succeeding by following the hit-or-miss system. However the day is at hand when competition is so keen that only those trained in their work will have any hope of success."

W. G. Pearson of Durham, N. C., president of the Bankers' Five Insurance Co., and closely connected with educational work in his native State, spoke on "Why the Negro Business Man Often Fails." He attributes their frequent failure to four main causes. First, inexperience; second, lack of support; third, lack of capital and misdirected capital; fourth, fraudulent methods employed by some. He feels that inexperience is far the most important, as it handicaps the colored business man in his struggle with his white competitors.

Support of Race Needed.

While he said the last two causes are not so prevalent, mnay failures are due to lack of support of colored business organizations by the colored people themselves. He cites the case of one colored banker who frequently overdrew his account in the bank of which he was a director; while he had a large savings account in a white bank in another section of the town. Mr. Rutherford urges a financial magazine dealing with colored business conditions to aid the young men who are starting out in the business world.

W. Gomez of Durham, N. C., secretary and treasurer of the Bankers' Fire Insurance Co., spoke on "The Necessity of a Survey of Negro Business." He feels that such a survey would bring into contact theories and experiences in the negro's methods of handling business. He said: "Many young colored men start out on career without any knowledge as to whether or not they are fitted for that particular work. If a competent survey was made these men could, from studying the results, decide with more accuracy on the career for which they are best fitted."

After a luncheon at the Whitelaw Hotel the members will meet this afternoon to hear discussions on "The Negro Press, Past and Present," by Robert S. Abbott of the Chicago Defender, L. H. King of the New Orleans Southwestern Christian Advocate and Robert L. Vann of the Pittsburgh Courier.

Yesterday's session was taken up with talks on "The African Background of the Negro," "The Negro of Today" and "The Negro Before the Civil War."

The convention will close tonight with a final session at the church. It will be devoted to discussions of "The Negro Church and Its Effect on the Race."

BUSINESS LEAGUE WILL SELECT MOST BEAUTIFUL DAMSEL

(By The Associated Negro Press.)

Oklahoma City, Okla.—Who is Miss Colored America? Officials of the National Negro Business League, who already are laying plans for the 1926 meeting, are determined to find out. One of the most interesting features of the Tulsa meet this year was the popularity contest in which various Oklahoma cities vied with one another to name their favorite daughters. Miss Oklahoma, and delegates from dozens of other states expressed a desire at the next meeting to see their own girls represented as well.

Roscoe Dunjee, president of the Oklahoma State League, has appointed chairman of a committee to work out a feasible program which would embrace all of the cities of the country and give each of them an opportunity to present its most charming representative, while it would be of interest to the business men of every community. Mr. Dunjee has written Secretary Holsey that the committee has an interesting plan to present, one which will catch the fancy of both the most charming girls in the country and the business men and women as well. So that the 1926 league meeting in Cleveland, Ohio, ought to give a definite answer to the query: Who is Miss Colored America?

EQUAL RIGHTS LEAQUE MEETS IN BALTIMORE

Real Freedom for All Races Urged

Baltimore, Md., Oct. 16.—Real freedom for all races in America by July 4, 1926, the 150th anniversary of the Declaration of Independence, was set as the objective of a nation-wide campaign to be waged by the National Equal Right league in its 18th annual convention here last week.

President J. Stanley Durkee of the Howard university was scored as a "menace", and the convention resolved that he be removed. The Howard trustee board was petitioned for his removal.

An "address to the country," framed by a committee headed by Rev. J. G. Robinson, editor of the A. M. E. Review, called upon President Coolidge and the white citizens of the country to "put into practice for all Americans the principles of the Declaration of Independence before attempting to celebrate its sesquicentennial. Let the nation's celebration be made with honor and truth and not be a hollow mockery because of the disfranchisement, lynching and segregation of a tenth of its population. That very tenth furnished the martyr whose death paved the way for the Declaration of Independence and the soldiers who helped make it a reality."

Memorial to Coolidge

Another memorial to be presented to President Coolidge thanked him for his expression of opposition to race hatred in his Omaha speech and called upon him to back up his words with actions eradicating obnoxious discriminations in the federal government. James O'Neill of Washington was chairman of the committee which framed this memorial.

A program of redress, redrafted from last year's convention by William Monroe Trotter of Boston, Mass., scored lynching, discrimination, unequal representation and federal segregation.

Dr. William A. Sinclair of Philadelphia presided and was re-elected president, with Miss Edna Brown secretary and Rev. Thomas Harten as national organizer. Rev. Harten, Rev. J. C. Robinson and M. W. Spencer spoke.

The other officers for the ensuing years are:

First vice president, Rev. George Frazier Miller, New York.

Second vice president, Clayton T. A. French, New York.

Third vice president, Rev. J. G. Robinson, Pennsylvania.

Vice president at large, Rev. B. W. Swain, Massachusetts.

Corresponding secretary, William Monroe Trotter, Massachusetts.

Recording secretary, James L. Nell, District of Columbia.

Treasurer, Maurice W. Spencer, District of Columbia.

Chaplain, Rev. Luke G. Reynolds, Maryland

Sergeant-at-arms, G. W. Allen, New York.

First assistant organizer, Rev. L. C. Newby, New York.

Second assistant organizer, Mrs. M. Blanche Harris, New Jersey.

Third assistant organizer, Rev. J. G. Robinson, Pennsylvania.

Fourth assistant organizer, M. W. Spencer, District of Columbia.

Assistant recording secretary, Mrs. W. O. Taylor, Massachusetts.

Assistant corresponding secretary, Mrs. Mary E. Gibson, Massachusetts.

A POLITICAL AND BUSINESS LEAGUE FOR THE NEGROES OF BIRMINGHAM

There is great need for organization on the part of the Negro people of this city. Political, civic and business leagues are necessary. They represent the strength, intelligence and character of any people.

In recent weeks we have organized the Non-Partisan Political League of Birmingham and Jefferson County, and what the organization has already accomplished in its meetings is conclusive proof of the necessity of such a movement. A political organization is but a movement to aid or assist in the political affairs of the government; it should be the forum through which political matters may be directed and adjusted. This is the purpose of the League organized and it should, because of its significance, meet with tremendous success. Every Negro man and woman who resides the government ,loves the race, desires progress, peace and happiness, should hasten to become a member. All jealousies and personal differences, if there be any, should vanish that the great human cause may have full support through an organized force of men and women.

Birmingham will always be a busy, thriving city. There will never be a time when organization won't be needed. As the city grows movements of this nature will grow with it. The Negro people of Birmingham and Jefferson County have a great deal at stake. They must look forward to their future protection and clear up through an organized force much of the unpleasant condition that confronts us today. Certainly there must be no wild or abnormal rush to correct any of the things from which we suffer, but there should be a careful and sober approach in order for adjustments. We cannot hope to aid in the protection of the large mass of our people because of the friendship that may exist between one or two white persons or an equal number of Negroes. There must be in the life of the Negro everywhere, and particularly in our section, some form of organization that will attract the attention of the forces of power—the administrators of justice —the lawmakers and all who may be concerned in the happiness and prosperity of our government.

While the school question is to be left out of politics as far as possible, it is nevertheless one of grave importance to us and should have our attention constantly and effectively. It is alarming to no little degree to note the bad school buildings, shanties and shacks and the poorly paid teachers in our city and county; much of it is a disgrace to civilization. We are kept in this position because the administrators of justice are compelled to spend the

money with the people who vote, those who are responsible for their being in office. We need an organization of a political nature because it will, in a large measure, interpret the feelings and express the desires of the Negro people. We are taxpayers, and laborers amenable to the laws and we should have a hand in saying who will administer the laws and what laws will be made for our protection and for our government. We can be of no benefit to ourselves, our friends, or anyone if we fail to organize in a constructive manner for the advancement of our political and civic affairs.

Hundreds of Negroes in this city and county are eligible to vote; yes, thousands of them are, and it expresses the weakness and carelessness of our folks when we fail to co-operate in an organized way for the protection of our race, and our government. Every registered voter ought to pay his poll tax and vote in the elections, study the questions through an organization such as the Non-Partisan Political League of Birmingham and Jefferson County or follow the instructions of those who have made a study of the questions, who know the conditions and who are prepared to advance opinions and guide the race through the proper channels. We are wasting time and energy, we are losing position and place simply because we lack the intelligence, the moral courage, the vision, and we fail to see the importance of being organized for our own protection and the support of our city government.

The men and women who organized the Non-Partisan Political League of Birmingham and Jefferson County have made a long step forward and it can but redound to the good and safe guidance of the Negro people throughout this city and county. Every man who is a man and who loves his city and people would do well to join in with the movement, encourage the effort and strengthen it with his presence, his counsel and advice. Nothing can be lost in this; much can be gained.

Birmingham needs a business league, an organization that will corral the business forces of this city, an organization free of personal greed, but one with the purpose of harnessing the strength of our people, organizing new businesses and giving larger support to the businesses already intact. The millions of dollars in the various banks of Birmingham owned by the Negro people is sufficient reason for a business organization that will attract the attention of our people in a constructive and organized way. We need banks of our own, fire insurance companies, general mercantile stores, an up-to-date shoe store and many other business concerns could be operated successfully if we had an organization with a competent secretary who would make a thorough investigation of our resources, locate them and proceed in a scientific and businesslike manner to get the minds of the Negro people in Birmingham togther in order that these trust funds and these savings of ours may be put to larger and better exchange for our race group.

No race can serve us as well as we can serve ourselves, and no race will be really and sincerely concerned in us until we become concerned in ourselves. We need a business league—not a social club—not a forum for the expression of a select group—but a league, democratic, altruistic, sympathetic and forward-looking in its purpose—a league of men and women who want to do big business, who want to increase the activities of the Negro people in Birmingham, who desire to see a bigger and better business life for the Negroes of this community.

We need a political league such as the Non-Partisan Political League that continues to perfect itself as the time goes on; we need this organization to make our own group intelligent along political lines, as how to gain our franchise as well as how to exercise it. We have heard the voice of one or two men far too long in this community attempting to speak the feelings of the race when as a matter of fact they are far from the feelings or desires of the race. We need a political organization because it is sensible and right. If other races in this city proceed along the line of organized effort, it is ridiculous to think that we are strong enough and wise enough to attack our problems successfully disorganized. Let us follow the plan as near as we can of the intelligent group, the successful group—the lawmakers and politicians.

THE DE LUXE EDITION OF "WHO'S WHO" IN THE RACE

We are in receipt of advance notices telling of the coming publication of a de luxe edition of "Who's Who" in America in which all of the "illustrious" individuals in the race will be included. No mention is made of how all of these personages will be reached nor of how their fitness for entry in this book will be determined. Mention is made, however, of the fee of ten dollars which represents the price of the book, and blanks are inclosed which when filled out, will give all of the information necessary concerning those who are approaching. Whether or not these notices have been broadcast promiscuously, or whether a number of prospects have been carefully selected, does not appear.

The Express, while applauding the idea of accomplishing such a project, feels that in order that it may be as efficiently accomplished as possible, care should be taken to include those who are worthy according to some other method, than that of an "appearance fee" of ten dollars. The tendency among us is well known; that, we mean, of being anxious to appear in the limelight at so many dollars per head if necessary and when any man or group of men are allowed to write the stories of their own lives, the public is in grave danger of being duped. Should this method be employed for the obtaining of the funds necessary to the issue, there is no doubt but that the venture will be a decided success from a financial standpoint. Every little insignificant member of the "would be great," every little "leader" from most any where, all of our "one D" doctors of Divinity and all of our A. B. men, those with purchased degrees, would gladly scrape up the price of admission, were they able to get hold of these blank forms, and swamp the officers of "Who's Who" with their applications. And, then too, there is the danger of having it happen that the really great among us, we feel that there are some, would be so busy getting their own jobs done as well as was possible, that they would overlook the opportunity which these promoters are so pleasingly offering to them. Such persons would rather that others, having appraised them, would give to the world, the story of the significant accomplishments of their lives. Of this disposition on the part of such persons, there can be no just criticism.

"Who is Who" in the race of ours is rather hard to determine. Up until now, we have been so busy trying to ind ourselves that the sum total of the accomplishments of those individuals who have stood out by reason of their quality, has not been so definitely guaged as to make its chronicling a thing which can be done with the unerring precision which is needed in such a case. The Express is of the opinion that, though apparently worthy, the project is being approached in a highly impractical manner and that if is is carried to completion in the way in which it has been apparently begun, it will represent in a very small degree, the real builders and constructionists among us. man or woman of real ability feels that he should be included in any scheme of publicity at so much "per head." He would rather buy his advertisement space outright.

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NEW YORK CITY WORLD
AUGUST 2, 1925

MIXED COLLEGE STAFFS UPHELD BY NEGRO STUDENTS

Nineteen Colleges Represented at Conference in Nyack—Paternalism Is Denounced

By Lester A. Walton

During the last scholastic year the unrest among both white and colored college students was symptomatic to an alarming degree. At the two largest Negro institutions of higher education this spirit of discontent was reflected in strikes and other demonstrations in protest against unpopular administration policies. On July 25 and 26 young Negro men and women from nineteen colleges met at Nyack, N. Y., and discussed the motivating causes for these outbreaks.

During the two days' session the views and theories advanced were many and varied. However, with respect to the following findings there was a notable unanimity of opinion:

1. That the employment of a mixed staff of white and colored teachers should be the policy adhered to in Negro colleges.

2. That the alumni should be given representation on the Board of Trustees.

3. That the alumni must play an active part in the raising of funds if they are to be a factor in the management of their alma mater's affairs.

4. That paternalism in any form should not be countenanced in schools and colleges conducted primarily for the Negro youth.

Not a discordant note was uttered against mixed staffs, the students' viewpoint being that contacts are absolutely essential toward promoting a better understanding between the races.

Some dissatisfaction was expressed over the "paternal attitude" taken by the white heads of some Negro institutions. Such alleged practice was pictured as highly objectionable, in that the student was given but little opportunity for self-expression and that his initiative, if not suppressed, was kept in check.

Negro college heads should be selected solely on merit and favorable consideration ought to be given colored as well as white men of ability and character were among the conclusions which met with unanimous approval.

The sentiment prevailed that both colored and white students are broadening in their ideas and ideals and any person, no matter of what race, who goes into an institution of learning and fails to realize this fact and is not willing to grow and broaden with the students is going to be an absolute failure as an executive.

Negro graduates of colleges having a preponderant white student body are to be urged to keep in close touch with these institutions.

Agreement was reached that the manifestation of unrest among students in recent months were not sudden and explosive, but the result of a growing dissatisfaction.

Co-operation Indorsed

"Interracial co-operation" was another important subject spiritedly discussed. Many of the speakers based their views on personal experience. One student asked several times if it were not incumbent on Negroes to co-operate among themselves before they could effectively co-operate with others. The conference went on record as heartily favoring interracial co-operation on the basis of absolute equality of every sort.

"Fraternities and sororities" precipitated an animated debate. The majority expressed faith in these organizations because of their potentialities for future good so long as they do not gravitate toward exclusiveness and snobbishness.

The closing session was conducted on the Perry estate, one of the show places of Nyack. The students assembled on the lawn, with its luxuriant foliage, and overlooking the Hudson, at the invitation of Miss Dorothy Perry, a young white woman active in religious and civic affairs. It was in this environment of natural beauty, tranquility and tolerance that the conference voted in opposition to war without the registering of a nay. Not only was war frowned on, but also "the present tendency of the schools of our Nation to develop a militaristic system."

It was voted to send a memorial to the teachers of the University of China expressing sympathy in their attitude in the present Chinese situation, which is—unalterable opposition to the aggression of China by foreign powers.

Regrets, in form of a resolution, were sent to the War Ministry of France making reference to that country's admirable attitude in the past toward its Colonials and the colored races generally, and regretting that there seems to be a negation of such a policy in the present war in the Riff. The French were asked to exercise peaceable means to end the war.

On the subject of war reference was made to the eviction of a Negro officer in uniform from a Pullman car in Oklahoma during the great European conflict and other instances were cited bearing on the mistreatment of loyal Negroes. While war was generally condemned, as were any and all unjust acts toward Negroes, the general trend of opinion was the future hopes and aspirations of the American Negro are to be realized in the United States, characterized as the proper place to right all grievances.

Only Two Dissenters

Only two dissented from this popular view, one a self-styled Communist. Neither was born in this country. They were inclined to think the students were too provincial and were not taking a world-wide view of questions up for consideration.

The conference was conducted under the auspices of the Intercollegiate Association of New York City, a Negro organization, of which Miss Louise H. Jackson is President and Miss Thelma E. Berlack is Secretary. It was the first attempt of Negro college students to meet and seek to solve student problems by "pooling ideas."

Discussions were led by George E. Hall, A. Granville Dill, F. D. Johnson, W. T. Andrews jr., F. Eugene Corbie and A. J. Allison. Sumio Uesuge, a Japanese student of the University of Chicago, attended the sessions. Tucker P. Smith of the Intercollegiate Department of the Young Men's Christian Association, was the only white person to take part.

Students from the following institutions were present: Columbia, New York University, Harvard, Wellesley, Fisk, Howard, New York City College, Lincoln University, Pennsylvania; Hunter College, University of Pittsburgh, Iowa State, University of Chicago, Northeastern, Temple, Virginia Union, Atlanta University, Morehouse College, West Virginia Institute and Spelman Seminary.

TWO FOOLS

About six years ago a New York magazine published an editorial declaring that the black people of America had nothing to be thankful for. Whatever chances that the magazine had for long life and success were lessened by that unfortunate editorial. The editors of the magazine were one A. P. E. Randolph and his man Friday, Chandler Owen. Under the guidance and influence of such foolish men the little magazine could make little progress and after six years of sporadic publication it seems and appears that the self same editors who sparsed the beneficence of the Divinity and damned their souls by their ingratitude are about to leave the little magazine to the wrath of a just God and desert it as hungry rats leave a sinking ship.

The New York editors finding that neither God nor New York had been kind to them have sunk, for the time being, anchors in Chicago. They have brought with them foolish preachments, bombast, nauseating superficialities, brass and bluff, sophomoric vaporings and academic abstractions, but Chicago will not be nearly so gullible as they would hope to find it. Chicago will not fall for A. P. E. Randoph and his man Friday, Chandler Owen.

These gentlemen claiming that they are "scientific radicals" and the possessors of a panacea for all human ailments will be asked to show their goods and when they are found to be four-flushers, bluffers and opportunists in search of a place to rest their weary heads they will be placed in the balance and weighed. Randolph is now endeavoring to inflame the Pullman Porters and agitate them against their employers. Everybody knows that the condition of the porters could be bettered and everybody hopes to see them improve their lot, but Randolph, not having any thanks in his heart to God for the blessings of life and only big words in his mouth, can only prejudice their case as he has prejudiced his own. Owen, now working for a conservative capitalist of his own race, Mr. Anthony Overton, manufacturer, banker, newspaper publisher and insurance king, proves a pitiful example of an emancipated worker whose chains have been broken. Owen, the wage slave, earning less than the porters, has come forward stretching forth his hands telling the porters with a raucous voice how to become happy. Woe, unutterable.

Almost a score of years ago these same men stated that they were the exponents of a new philosophy for the black race. They stated that they were "New Negroes." They sought to capitalize the idea of the "young man." The new philosophy they advanced has proved to be the old idea of "how to earn an easy living." If they were "new Negroes" a few years back their novelty has disappeared. If they are still young men then rejuvenation and glandular re ivification has given them assistance. Randolph and his man Friday, Chandler Owen, have stock phrases, a few communistic catch words, a fast line of verbosity and insatiable appetities. They can be of no service to Chicago.

Men can achieve only by hard work. Men gain respect only by actual service. The bluffer, the boaster and the braggard always defeats his own purposes. If a man has a message to deliver to his fellow man let him be heard, but a pompous poser should be scorned. If Randolph and Owen will go about some kind of honest work with zeal and energy they will find reason to be thankful, but the lesson they have learned seems to avail them little and they still seek to contaminate, defile and destroy that which has been developed by the genius of man. But A. P. E. and his man Friday, are being found out. It is the fool who has said in his heart, "There is no God and there is nothing to be thankful for."

"DARKEY TOWN" PHRASE USED BY HERALD-POST AROUSES COLORED CITIZENS

PRESIDENT OF N.A.A.C.P. VOICES PROTESTES

Insult To The Race Is Feeling

Perhaps nothing in recent years has aroused the Colored people of the city more than an article that appeared in the Herald-Post Thursday a week ago in which, speaking of the Thanksgiving football game, the phrase, "All darkeytown" was used. The News keeps its ears to the ground and keeps its hand upon the pulse of The Negro, and it must be said never in its history has there been such a unanimous protest over a racial insult.

This newspaper was called scores of times to ask if the editor had read the objectionable article. On the streets, in the schools and after church Sunday, all th talk was, "Did you see the article in the Post?" Of course all Colorede people do not read sports and many failed to see it, but the word was passed from mouth to mouth that the Race had been insulted.

At least a dozen clippings of the article were sent the News, evidently the senders thought it would escape the News representatives. It did not. Here it is:

NEGRO ELEVEN TO PLAY TEAM FROM CHICAGO.

First Colored Intersectional Game in This City to be Seen by Large Crowd Thanksgiving.

All darky-town will turn out Thanksgiving to see the first Colored intersectional game in Louisville. Central High of this city will entertain the noted Wendell-Phillips High of Chicago.

The Chicago team is sure of the state etitle of Illinois. A win over this outfit for Central High will rate them as one of the best negro scholastic teams in the country.

Ever yeffort is being made by Prof. W. B. Matthews and the athletic director to make this event one of the greatest of all time. A large crowd is expected to be present to see the game.

Mr. Wilson Lovett, president of the local branch of the National Association for the Advancement of Colored People wrote the editor of the Herald-Post a letter of protest. The letter s dgnified and reserved and was heartily approved by the Executive Committee which met Tuesday night. There is no doubt it eexpressed the sentiments of thinking Colored citizens. It reads:

Editor Louisville Herald-Post,
Louisville, Ky.

Dear Sir: As President of the Louisville Branch of the National Association for the Advancement of Coloreed People, may I take the liberty of calling your attention to an article on the sport page of the Herald-Post, issue of Nov. 12. This article is headed "Negro Eleven toPlay Team From Chicago." The article then proceeds as follows: "All **darky town** will turn out Thanksgiving to see the first Colored intersectional game in Louisville

In view of what has always been the extremely fair and broad minded attitude of the Louisville Post in the treatment of news matter regarding Colored citizens of Louisville, it comes as somewhat a shock among your subscribers to read an article in the Herald-Post phrased in the manner referred to. If the group referred to is of Italian birth and the term **"darky town"** were to read "dago town," I believe that Italians or any other racial group would feel justified in theeir resentment."

May I voice the p rotest of the Louisville Branch of the National Association for the Advancement of Colored People as to the term used? We beelieve that the burden of discrimination and the handicaps suffered by Colored people are quite severe enough without the additional ridicule implied by use of the term **"darky town"** as a designation of Colored citizens interested in school athletics.

Very sincerey yours,

WILSON LOVETT,
President.

When called at a late hour Thursday night Mr. Lovett said he had received no reply from the Herald-Post either personally nor in the columns of that paper.

The publisher of the Herad-Post. Mr. James B. Brown, is highly regarded by Colored citizens and it is unbelievablee that he would countenance a wanton insult to any race or group.

Liberal minded Colored people were willing to accept the above write-up as the work of a young upstart reporter. But for a great daily to take no notice of such a letter as that written by Mr. Lovett as representative of a great organization can bear but one interpretation, and that is the Herald-Post doesn't give a rap what Colorede people think of it. Yet that cannot be so because if the thousands of Colored people or even a few hundreds of them, stop taking that paper it will be felt.

It is very unfortunate that a great daily should be so forgetful of its position and its mission as to carry such an article. But Colored people can not be blamed for resenting it. And that they do the Herald-Post will learn in the sweet by and by.

Beautiful NEGRO DOLLS
WALK, TALK, SLEEP
CHRISTMAS
CATALOGUE FREE
Full of Good Things to Buy and Sell
1.000 Novelties and Holiday Goods, beautiful Negro dolls, pictures, calendars.
Send for Your Copy Today - 25
ART NOVELTY CO.
2193 7th Ave.
New York Dept. J

Racial Consciousness — 1925

WE NEED MORE ACTION

Some bard, perhaps Tennyson, wrote that "knowledge comes but wisdom lingers." Some hint of a belief in the truth of that expression probably will come to the close observer who stops to consider the reason for the sad lack of certain kinds of mass knowledge which, if had, would completely revolutionize the character of the accomplishment of the group. Dallas Express 4-18-25

Health Week has just closed. When compared with its observance in former years, this was the most successful of ever held even at that, it fell far short of having reached its greatest efficiency because of the lack of interested organizations through which to promote it. And here it is, that we feel that the race has knowledge in plenty, but its wisdom is sadly lacking. It organizes in some ways that are doubtless beneficial but it lacks organization in other ways that are just as beneficial. It is a sad commentary on our group that in the majority of cases, Health Week observance was limited to public and private schools. True it is that the churches opened their doors to physicians who delivered short talks in certain cities. We say "certain cities" because of the knowledge that in other cities there was not enough interest in the character of service which the week could do to make such talks in churches possible for such talks to have been made by physicians in the churches of every city, the number of persons reached would have been too small. Other means should be available for the propagation of ideas such as these.

Why are there so few debating clubs, Y. M. C. A. organizations, forums business leagues and organizations of a like nature among our people in this section? There are enough of them who realize that there is definite benefit in such bodies; this knowledge is had in abundance but the wisdom to make use of this knowledge seems lacking. So far, it seems that we have been too content to "pat ourselves on the back" for the progress made thus far and to lose sight completely of the greater opportunities for improving our status that are now within our grasp. And it is even true that in the organizations which do exist, there is little or no interest in the sort of things which would bring benefit to the masses.

The many clubs of the average city ore proof enough of the truth of this fact. Take our own city for instance. There are enough of them who realize that there is definite benefit in such bodies; this knowledge is had in abundance but the wisdom to make use of this knowledge seems lacking. So far, it seems that we have been too content to "pat ourselves on the back" for the progress made thus far and to lose sight completely of the greater opportunities for improving our status that are now within our grasp. And it is even trut that in the organizations which do exist, there is little or no interest in the sort of things which would bring benefit to the masses.

The many clubs of the average city are proof enough of the truth of this fact. Take our own city for instance. There are at least fifty clubs of various sorts here, mostly social. As far as the general public is concerned, they meet, serve, maybe do a little fancy work, plan social functions for which their members are taxed heavily and stop there. And yet, there is no city in America in which there is greater need for the dissemination of the sort of knowledge that comes from interest in such a thing as health week. Nor should the discussion be confined to Health Week only. So far it has happened that every Easter egg hunt held for the Negro children of Dallas has been possible by members of the other race. With exception of a few women who every year have worked hard to create the proper amount of interest in them, Christmas trees for the poor have been made successful by the contribution of outside agencies eminent artists who come to the city find small audience because there is not the interest in real art that there should be. But why go on to name any more shortcomings? All of these things are known to be good. We have that knowledge. But why we fail to take efficient care of them is the thing that causes the feeling that we, so far, are short on wisdom. And these expressions are not made as are those of the pessimist who feels that the whole world is going to the dogs. They are been made. WE MUST STOP MARKING TIME AND START MOVING FASTER IN THE DIRECTION OF MORE PROGRESS. Let us seek the wisdom that will cause us to make the proper use of the knowledge that is ours.

NEW YORK CITY GRAPHIC
MAY 16, 1925

Proud of Race, Says Mother of Negro School Leader

Arthur Waller, negro, son of the Rev. Maurice D. Waller, 5 Cutler St., Elmhurst, Queens, has assumed duties as president of the General Organization of Newtown High School, Elmhurst, Queens, following his installation amid rousing cheers at a meeting held in the auditorium of the school.

Principal James Dillingham in addressing the student body was high in his praise of their selection. The boy's stepmother proudly stated her opinion as to the selection of whites and negroes to high offices.

They tell their stories her

By DR. JAMES DILLINGHAM

From all parts of this great city I have received from plain thinking citizens letters praising the conduct of Newtown High School in this election. I feel proud of the fact that I have in my charge so splendid a body of students.

There are reports that Arthur is not a negro, but an American Indian. Let me say here, and you will do me a great favor, that Arthur is a negro and he is proud of it. I believe that a man should be judged by what he does and not by his race. His father and I are proud of Arthur and proud that he is a negro.

By ARTHUR WALLER

My election, while it pleases me very much, seemed quite natural, for I have always been with the other boys in school. I never think I am different from them.

By MRS. MAURICE WALLER
Mother.

What difference does it make whether a man is white or black? There are reports that Arthur is not a negro, but an American Indian, because his father has some white and some Indian blood in his veins. Let me say here, and you will do me a great favor, that Arthur is a negro and he is proud of it. I believe that a man should be judged by what he does and not by his race. We have had our Booker T. Washington. All the negro race is proud of him. So we, too, his father and I, are proud of Arthur and proud that he is a negro.

LINCOLN LEGION TO HOLD NATIONAL CONVENTION HERE

Memphis, Tenn.—The first national convention of the Lincoln Legion, headed by Geo. W. Lee of this city, will be held in Chicago Aug. 10 and 11. This is the first attempt made to establish a permanent national organization of ex-service men of our Race. Chicago Defender

The legion will take up the attack of General Ballard upon the records of our soldiers released by thousands of soldiers of our Race who are now receiving their adjusted compensation and the alleged attempt made by certain propagandists to eliminate Race men from the armed forces of the nation. A nation-wide call has been issued to all ex-service men to be present at the legion session. 7-4-25 Chicago Defender

Officers of the legion are Geo. W. Lee, Tennessee, national commander; Chas. P. Howard, Iowa, national adjustant; John R. Marshall, Illinois, finance officer; Cosby Duncan, chairman national advisory committee. Appeals for information should be addressed to Charles P. Howard, 204 Watrous block, Des Moines, Iowa. Members of the executive committee are R. A. J. Shaw, Illinois; Abraham Simpson, Kentucky; W. J. Kennedy, North Carolina; A. P. Bentley, Ohio; G. Ferguson, West Virginia; W. A. Hamilton, District of Columbia; Elmer Carter, Minnesota; A. L. Walden, Georgia; J. M. Burrell, New Jersey; W. A. C. T. Avers, Ohio.

WOMEN PROTEST INSULT IN CROSS WORD PUZZLE

At the meeting of the Women's Club of the District of Columbia last week, the women severely criticised nasty and insulting remarks regarding Negroes. The particular incident that brought the matter to the attention of the club was the publishing in the Evening Star on February 24, a cross-word puzzle, one of the lines of which asked "what would be the name of a child whose parents were a Negro and a mulatto?" The answer that appeared the next day was "Zambo." Tribune

The club members pointed out that the supposed purpose of the cross-word puzzle is educatoinal; to incite investigation. Mrs. Marian Butler, one of the members stated "no amount of investigation would bring any one sensible or foolish to any such answer or conclusion. It is a falsehood, dirty propaganda. Thousands of intelligent persons read and work out these puzzles and we do not believe that the public appreciates such trash." Continuing, shesaid: "We are surprised to find that The Star would lend itself to such a cheap proposition." 3-14-25

A number of prominent out-of-town women who are in the city visiting were guests of the club.

SLAVE PSYCHOLOGY

Slave psychology must be eliminated from the mind of the black man before he can measure up with the controlling forces of the world. Whoever tries to remove the tentacles of thralldom from the present generation of black men even tho his methods be unsound, is to be commended, and whoever seeks to perpetuate the relationship of master and slave, Mammy and Missy, Uncle Tom and Massa, is to be condemned. This premise has been received and adopted by the foremost thinkers of our race and we believe it a true conviction that will militate strongly towards full emancipation.

The method and mode of the black man's thinking has had a lot to do with his present status. He has absorbed and assimilated many of the subtle doctrines and practices of inferiority and they have unconsciously affected his progress and achievement. When the white man says: "Keep the Negro in his place," he means that it is his desire and plan to keep him docile and submissive. He means that he is most desirable when he is slave-like in thought and action. The majority of white men desire to perpetuate the slave-psychology because it is a source of profit. Slaves worked for nothing and as a rule sought nothing but food and sleep. From that attitude many of the nations fortunes have been amassed, from that attitude many of the colossal and stupendous industries have been developed and from that attitude our despicable status has been established.

Sixty-two years ago the American black man was a real slave beaten with many stripes, suffering untold agonies and subjected to brutalities that shock civilized sensibilities. When he was emancipated he still was shackled and bound by the customs invoked against him. Today the times and manners have changed. Sixty-two years have passed. His forbears and masters have died. Yet slave tho't lives. Slave songs are still sung by the free black men. Slave-like leaders seek to inculcate slave ideas in free minds and the black race seems afraid to denounce slavery and its present ramifications for fear of insulting the white people who still sponsor it by every method.

The further a black man seeks to remove himself from slavery the more irrational and radical he is adjudged. The freer a black man is the more iconoclastic and vandalistic is he considered. It seems and appears that the slave psychology would fasten itself on us forever.

They say slavery-time songs are spiritual. They praise the merits of the tunes but they don't change the words and free black men still sing slave songs, think slave thoughts and act in many instances as slaves. A new psychoyogy is needed to do away with and supplant the slave mind that is now so popular among black people.

OPEN LETTER TO KAUFMANN & BAER CO., INC.

Gentlemen:

This open letter is address to you by THE PITTSBURGH COURIER, and it is intended to convey to you the feelings of 100,000 Negroes of Greater Pittsburgh who have been flagrantly insulted by your characteristic methods of commercializing "Everything Under the Sun." We refer to your recent libel thrust upon the defenseless Negroes of Western Pennsylvania in the form of your out-door notice of your Eleventh Anniversary as merchants in this community.

If this country-wide insult had been visited upon us by the Ku Klux Klan no surprise could be expressed, but to have this libel committed by an institution controlled by Hebrews leaves us without any source of explanation.

Your explanation that the idea was borrowed from the drop-curtain of a Negro theatrical production simply adds to your avaricious desire to make money at the expense of a helpless group of people, regardless of the insult visited upon them. Your statement that crap-shooting is imputed to the Negro race does not help you. It is imputed to your race that you are very skillful at arranging convenient fires in order to collect insurance on a failing business. It is imputed that your people are none too familiar with the bath and personal hygiene. It is imputed to your people that you are none too careful to be honest in your business transactions. It is imputed to your people that you are in the habit of marking goods up in order that you may mark them down and sell them at a profit to a credulous public. It is imputed to your people that you seek out prosperous communities built up by other people as places for your own parasitic operations.

But we do not charge these imputations to your race. We do not hold them up and commercialize upon them. We do not display these imputations on billboards out of doors. Indeed, we do not even believe these imputations to be true, much less, gentlemen, would we impress a single one of them as a means of advertising our business.

THE PITTSBURGH COURIER, along with its thousands of readers, considers your insult as willful, studied and deliberate. We are tempted to say that it is maliciously done, but we shall not be so bold and insulting to say so. We do say, however, that the Negroes of this community may resort to reprisal upon your institution, as tangible evidence that they do not propose to spend their money in an institution where the scale of intelligence and code of business ethics are so low as to permit the exploitation of a helpless race of people for the sake of paltry gold.

Racial Consciousness — 1925

REACHING CONCLUSIONS ILLOGICALLY.

The Informer has been reliably informed that certain city officials seem to think that the editor of this paper is stubbornly antagonistic and bitterly opposed to the present municipal administration; that this paper is always "jumping on" the city fathers and opposing their civic programs and measures, and that this editor is unfair and ungrateful with his editorial darts and journalistic tirades. Houston Informer

This is only a half truth, which is worse than a base prevarication; for The Informer has always taken the position that it deemed wise and best, often supporting the propositions submitted by the present administration in toto, sometimes opposing them in part or in whole, but always having the backbone and temerity to let the city fathers and public know this paper's position and attitude. 5-23-25

The Informer has never tried to run with the hare and hounds, nor to tote water on two shoulders, nor play both ends against the middle.

This paper has nothing but contempt and disrespect for the man who wears a double-face; with you when he is around you and against you when he is away from you.

But we fear that some of the city officials, who seem to think this paper and editor "too hard on the administration," are confusing issues with individuals, measures with men and principles with personalities.

The editor of The Informer is personally acquainted with the mayor, three of the four city commissioners, city manager, city secretary, public service commissioner and other attaches at the city hall, and this editor has never attacked any of these officials personally, either in public speeches or writing or private conversations.

But these men are public servants, and they can not reasonably expect any newspaper to approve of and support every act done by them or every measure proposed and proposition submitted for public approval at the polls.

In domestic life husband and wife often disagree, and if such disagreements occur when the tie binding persons is supposed to be sacred and holy, then why not expect differences of opinion in public life?

The Informer is not a "bitter-ender" as it relates to opposing and "fighting" the present city administration, for this paper realizes and is willing to admit that Oscar F. Holcombe has made Houston the best mayor, taken from most angles, since the editor of this paper has been residing in Houston.

But, like the rich young ruler, who went to the Great Teacher and sought information regarding the way to inherit eternal life and then reminded the Master that he had been observing most of the fundamental principles laid down to him as prerequisite by the Savior, one thing the mayor and his official family lacketh and that is, they do not give enough civic consideration to their 50,000 colored citizens and the sections of the city inhabited by these loyal, patriotic and tax-paying citizens, who are part and parcel of this growing municipality.

On this ground The Informer has been rather outspoken against the policy and program of the present city administration as it relates to our people, but without bias, prejudice or malice.

Personally, the editor of The Informer harbors no ill-will towards any member of the city administration, yet we hold to our contention that the city fathers have been quite lax and loose in their attitude towards and consideration of fully 25 per cent of their urban population.

Then, too, The Informer has supported unequivocally and unreservedly the majority of the measures and bond issues submitted and proposed by the Holcombe administration since the present incumbent was inducted into office, yet the race has received very little tangible evidence for its advocacy and support of these issues.

When it comes to voting for bond issues and extension of city boundary lines, as well as increase in salaries for city officials, it is unreasonable, yea, preposterous to expect papers and persons to support and vote for such when they get nothing in return for their support and vote but increased taxes, mud and deaf ears.

Not only do colored residential sections go begging when it comes to civic improvements, but colored citizens can not go to the city jail, even on business, without being attacked and assaulted by city police officers with fists, clubs, keys and guns, especially if the colored citizens do not jerk off their hats when entering the outer door to the municipal bastile!

Then, what is worse, nothing is ever done to the attacking and assaulting peace (?) officers, and even where leading white citizens intervene and demand redress for these maltreated colored citizens, a beautiful game of "passing the buck" is always invoked and employed; and it not infrequently happens that the colored citizen thus attacked, beaten and humiliated, must also pay a heavy fine, not for any particular offense, unless the offense consists in the fact that he refused to or was rather tardy in removing his hat from his head in a public building made possible by the money of all the tax payers!

Millions of dollars have been voted for bond issues for various municipal purposes during the Holcombe administration, but hardly a few paltry thousands have been spent for improving the sections of the city inhabited chiefly by colored people.

Colored children must either wade in mud and water or swim to and from most of the ward schools during rainy periods, and most of the streets in colored residential districts are so full of holes and ruts that they seem to be chartered members in the "Hole-y Church."

Whenever colored citizens petition the city for graveled streets, electric street lights and other modern conveniences and necessities, their petitions are usually "filed" (employed advisedly) and in the "file" they generally remain and die either a premature death or expire because of ripe, old age.

Personally, the editor of The Informer has never asked the city fathers for any personal favor; we have always contended for the rights of our people as citizens in and of this municipality, and the street on which this editor resides has not been worked by the street and bridge department but one time in our six or more years of residence on said street; and yet our home on this street is only about 15 blocks from Main Street.

With a colored population of fully 50,000, Houston only has one colored patrolman and one, possibly two plain clothes officers. All white patrolmen cover their beats in pairs, while our lonely colored patrolman must "tread the wine-press" by his "lonesome" and is at the mercy of thugs, hoodlums and gangsters in the event they decide to raise a "rough house."

When it comes to parks, the present city administration has done practically nothing at Emancipation Park, which the city never bought and set aside as a colored park and playground, but which the colored citizens of Houston and Harris County turned over to the city for such purposes; and yet, with the exception of a make-shift pavilion, the city has spent virtually nothing to beautify, improve and enhance the value of this ten-acre tract of land.

The city fathers and colored park board even permit carnivals and skin-game shows to hold forth on the campus of Emancipation Park and thereby destroy and trample down the beautiful flowers and shrubbery planted there by the faithful and loyal women of our race, who have labored hard and contributed of their means to add to the civic attractiveness of the park; since they tired of waiting for the city council and colored park board to do something definite and tangible in this respect at the only colored park (?) in the entire city.

The Informer is not "against" the present city administration per se, but this paper is bitterly opposed to the present policy manifested by the city fathers towards our people with regard to public improvements and civic considerations, which are rather conspicuous by their absence.

If taxation without representation was tyranny in colonial days, then what is taxation today without either representation or civic

Along this line, city fathers, The Informer has pitched its battle and will contend there with might and main, if it takes all summer! Selah!

Racial Consciousness—1925

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But, like the rich young ruler, who went to the Great Teacher and sought information regarding the way to inherit eternal life and then reminded the Master that he had been observing most of the fundamental principles laid down to him as prerequisite by the Savior, one thing the mayor and his official family lacketh and that is, they do not give enough civic consideration to their 50,000 colored citizens and the sections of the city inhabited by these loyal, patriotic and tax-paying citizens, who are part and parcel of this growing municipality.

On this ground The Informer has been rather outspoken against the policy and program of the present city administration as it relates to our people, but without bias, prejudice or malice.

Personally, the editor of The Informer harbors no ill-will towards any member of the city administration, yet we hold to our contention that the city fathers have been quite lax and loose in their attitude towards and consideration of fully 25 per cent of their urban population.

Then, too, The Informer has supported unequivocally and unreservedly the majority of the measures and bond issues submitted and proposed by the Holcombe administration since the present incumbent was inducted into office, yet the race has received very little tangible evidence for its advocacy and support of these issues.

When it comes to voting for bond issues and extension of city boundary lines, as well as increase in salaries for city officials, it is unreasonable, yea, preposterous to expect papers and persons to support and vote for such when they get nothing in return for their support and vote but increased taxes, mud and deaf ears.

Not only do colored residential sections go begging when it comes to civic improvements, but colored citizens can not go to the city jail, even on business, without being attacked and assaulted by city police officers with fists, clubs, keys and guns, especially if the colored citizens do not jerk off their hats when entering the outer door to the municipal bastile!

Then, what is worse, nothing is ever done to the attacking and assaulting peace (?) officers, and even where leading white citizens intervene and demand redress for these maltreated colored citizens, a beautiful game of "passing the buck" is always invoked and employed; and it not infrequently happens that the colored citizen thus attacked, beaten and humiliated, must also pay a heavy fine, not for any particular offense, unless the offense consists in the fact that he refused to or was rather tardy in removing his hat from his head in a public building made possible by the money of all the tax payers!

Millions of dollars have been voted for bond issues for various municipal purposes during the Holcombe administration, but hardly a few paltry thousands have been spent for improving the sections of the city inhabited chiefly by colored people.

Colored children must either wade in mud and water or swim to and from most of the ward schools during rainy periods, and most of the streets in colored residential districts are so full of holes and ruts that they seem to be chartered members in the "Hole-y Church."

Whenever colored citizens petition the city for graveled streets, electric street lights and other modern conveniences and necessities, their petitions are usually "filed" (employed advisedly) and in the "file" they generally remain and die either a premature death or expire because of ripe, old age.

Personally, the editor of The Informer has never asked the city fathers for any personal favor; we have always contended for the rights of our people as citizens in and of this municipality, and the street on which this editor resides has not been worked by the street and bridge department but one time in our six or more years of residence on said street; and yet our home on this street is only about 15 blocks from Main Street.

With a colored population of fully 50,000, Houston only has one colored patrolman and one, possibly two plain clothes officers. All white patrolmen cover their beats in pairs, while our lonely colored patrolman must "tread the wine-press" by his "lonesome" and is at the mercy of thugs, hoodlums and gangsters in the event they decide to raise a "rough house."

When it comes to parks, the present city administration has done practically nothing at Emancipation Park, which the city never bought and set aside as a colored park and playground, but which the colored citizens of Houston and Harris County turned over to the city for such purposes; and yet, with the exception of a make-shift pavilion, the city has spent virtually nothing to beautify, improve and enhance the value of this ten-acre tract of land. The city fathers and colored park board even permit carnivals and skin-game shows to hold forth on the campus of Emancipation Park and thereby destroy and trample down the beautiful flowers and shrubbery planted there by the faithful and loyal women of our race, who have labored hard and contributed of their means to add to the civic attractiveness of the park; since they tired of waiting for the city council and colored park board to do something definite and tangible in this respect at the only colored park (?) in the entire city.

The Informer is not "against" the present city administration per se, but this paper is bitterly opposed to the present policy manifested by the city fathers towards our people with regard to public improvements and civic considerations, which are rather conspicuous by their absence.

If taxation without representation was tyranny in colonial days, what is taxation today without either representation or civic

TIMELY COUNSEL OUR GROUP SHOULD HEED!

The advice given to the colored people of America by Honorable Moorfield Storey, eminent and veteran lawyer of Boston Mass., upon the occasion of the observance of his eightieth birthday, was quite timely and comes from a distinguished leader who speaks from experience and with authority.

Mr. Storey advises our group to "hold fast" and "fight" for its rights in this country, citing the fact that during his lifetime he has seen human slavery virtually abolished from the face of the earth; but it was accomplished only through consistent agitation and persistent fighting for righteous principles.

As titular head of the National Association for the Advancement of Colored People, a national organization composed of men and women of the white and colored races who believe in justice and a fair and square deal for all men, Mr. Storey has given much of his talent, time and money to assist in battling for the civic, economic and political rights of the Negro in America, particularly in the South; having presented and argued cases involving these rights before the highest legal tribunal in the country, without his services costing the race and cause one penny.

His eminence as a lawyer is attested by the fact that he is a former president of the National Bar Association and a recognized authority on constitutional law; his views and opinions being respected by the leading legal lights of the nation.

This veteran New England fighter and lawyer knows that nothing worthwhile can be secured and retained without fighting; for a thing that is not worth fighting for is not worth having, and our people too easily tire of contending through proper channels for their inalienable and constitutional rights and prerogatives.

While it is true that we are quite adept as fighters, yet we shine best as fighters when it comes to battling, knifing and striving with and against each other, with the result that we dissipate our energies and waste our strength in tugs of war that get us nowhere and bring us no appreciable and tangible results that make for civic, economic, political progress, uplift, betterment and solidarity.

So many unjust laws are passed and enforced against our group in this country, especially the South, because those sponsoring and supporting these vicious measures and damnable bills of class legislation know that our people are not going to unite their forces, pool their interests and wage common battle against such iniquitous and unjust statutes.

The authors and proponents of many of these discriminatory measures doubt their constitutionality both prior and subsequent to their passage, but they have very little to fear from a group of passive, apathetic, apologetic and indifferent people, who seem obsessed with an awful fear when it comes to resorting to legal procedure for the attainment and enjoyment of the rights and warranties guaranteed and vouchsafed them by the constitution of their common country.

Our people too often confuse humility with docility, believing, apparently, that the Holy Writ is referring to them in the declaration from the sermon on the mount, "The meek (humble) shall inherit the earth." We will do well to note that the Great Teacher did not say "The docile (cowardly, apathetic, indifferent) shall inherit the earth."

In employing the term "fight" in this editorial, The Informer does not mean to organize our forces and seek to get redress from these peculiar American and Dixie ills and evils by force and violence and employ carnal weapons (such as machine guns, revolvers, bombs, etc.); but this paper means that our people should organize their forces, pool their means, oppose vicious legislation wherever and whenever passed and enforced, employ able counsel to contest and fight such injustices and inequalities through orderly processes of court and to stay on the job at all seasons to see that the race gets a fair and square deal—not as **colored people,** but as AMERICAN CITIZENS!

The time has passed when we can hope for much sympathy, support and good will on the mere grounds of our color and previous condition of servitude—yea, those "days are about gone forever;" but we must pitch our fights on the high plane of constitutional rights, justice and equity (fighting it out along this line if it takes all summer and winter) and few men there will be to oppose us in such a righteous, just and fair cause!

But if we sit supinely by and expect men and women of other races to fight our battles, bear the expenses incidental to such legal controversies and then bring these rights to us on a golden tray or silver platter, we are merely deceiving ourselves and are laboring under an hallucination that will ultimately prove disastrous and fatal to our group and cause!

"Old men for counsel; young men for war!" If that be true (and both sacred and secular history has demonstrated the verity of this trite aphorism), then most assuredly Mr. Storey, in advising our group to "hold fast" and "fight" for its rights, is certainly capable of imparting to us the proper kind of advice, knows whereof he speaks and our race will do well to heed his words.

We are too quick and prone to give up and become discouraged in such fights, but we should remember that "eternal vigilance is the price of liberty" and that "the prize is not to the swift nor the battle to the strong, but to him who endureth to the end." Amen!

Racial Consciousness — 1925.

WE ARE JUST LIKE OTHER PEOPLE

Every day in every way facts and figures are compelling the colored youth to realize that there is no fundamental difference between him and the other races. Of course habit, custom, environments, special training, etc., make a difference between children of the same family—even among brutes this difference is seen.

Chicago Bee

However, when our training and environments are the same, we do not differ from other races any more than some individuals of the same race differ from each other under the same training. Whether it's religious, educational, political, financial or what not, every day, so to speak, adds new laurels of achievements by us in things competitive—even under conditions less favorable than others.

6-13-25

Let the colored youths coming forth from our various schools and colleges despair not if at first things don't fit just right. The challenge to DO must be to ourselves rather than to others. There are definite principles—natural laws—that produce what we are pleased to call success. No one regardless of the color of his skin and the texture of his hair), will fail if these fundamental principles are followed rightly—neither will he succeed if they are not. The chief difference between success and failure is not so much a question of race or individual as it is how that race or individual acts with regard to fundamental principles or laws which make for success or failure. For our failures simply establish the lamentable fact, that our determination to do the things was not strong enough for success. For the surest way NOT to fail is to determine to succeed.

AFRICAN FUNDAMENTALISM

A RACIAL HIERARCHY AND EMPIRE FOR NEGROES

W

Negro's Faith Must Be Confidence in Self—His Creed: One God, One Aim, One Destiny

The time has come for the Negro to forget and cast behind him his hero worship and adoration of other races, and to start out immediately to create and emulate heroes of his own.

Negro World

We must canonize our own saints, create our own martyrs, and elevate to positions of fame and honor black men and women who have made their distinct contributions to our racial history. Sojourner Truth is worthy of the place of sainthood alongside of Joan of Arc; Crispus Attucks and George William Gordon are entitled to the halo of martyrdom with no less glory than that of the martyrs of any other race. Toussaint L'Ouverture's brilliancy as a soldier and statesman outshone that of a Cromwell, Napoleon and Washington; hence, he is entitled to the highest place as a hero among men. Africa has produced countless numbers of men and women, in war and in peace, whose lustre and bravery outshine that of any other people. Then why not see good and perfection in ourselves?

6-20-25

We must inspire a literature and promulgate a doctrine of our own without any apologies to the powers that be. The right is ours and God's. Let contrary sentiment and cross opinions go to the winds. Opposition to race independence is the weapon of the enemy to defeat the hopes of an unfortunate people. We are entitled to our own opinions and not obligated to or bound by the opinions of others.

New York, N.Y.

A Peep at the Past

If others laugh at you, return the laughter to them; if they mimic you, return the compliment with equal force. They have no more right to dishonor, disrespect and disregard your feeling and manhood than you have in dealing with them. Honor them when they honor fou; disrespect and disregard them when they vilely treat you. Their arrogance is but skin deep and an assumption that has no foundation in morals or in law. They have sprung from the same family tree of obscurity as we have; their history is as rude in its primitiveness as ours; their ancestors ran wild and naked, lived in caves and in branches of trees, like monkeys, as ours; they made human sacrifices, ate the flesh of their own dead and the raw meat of the wild beast for centuries even as they accuse us of doing; their cannibalism was more prolonged than ours; when we were embracing the arts and sciences on the banks of the Nile their ancestors were still drinking human blood and eating out of the skulls of their conquered dead; when our civilization had reached the noon-day of progress they were still running naked and sleeping in holes and caves with rats, bats and other insects and animals. After we had already unfathomed the mysteries of the stars and reduced the heavenly constellations to minute and regular calculus they were still backwoodsmen, living in ignorance and blatant darkness.

Why Be Discouraged?

The world today is indebted to us for the benefits of civilization. They stole our arts and sciences from Africa. Then why should we be ashamed of ourselves? Their MODERN IMPROVEMENTS are but DUPLICATES of a grander civilization that we reflected thousands of years ago, without the advantage of what is buried and still hidden, to be resurrected and reintroduced by the intelligence of our generation and our posterity. Why should we be discouraged because some body laughs at us today? Who to tell what tomorrow will bring forth? Did they not laugh at Moses, Christ and Mohammed? Was there not a Carthage, Greece and Rome? We see and have changes every day, so pray, work, be steadfast and be not dismayed.

Nothing Must Kill the Empire Urge

As the Jew is held together by his RELIGION, the white races by the assumption and the unwritten law of SUPERIORITY, and the Mongolian by the precious tie of BLOOD, so likewise the Negro must be united in one GRAND RACIAL HIERARCHY. Our UNION MUST KNOW NO CLIME, BOUNDARY, or NATIONALITY. Like the great Church of Rome, Negroes the world over MUST PRACTICE ONE FAITH, that of Confidence in themselves, with One God! One Aim! One Destiny! Let no religious scruples, no political machination divide us, but let us hold together under all climes and in every country, making among ourselves a Racial Empire upon which "the sun shall never set."

Allegiance to Self First

Let no voice but your own speak to you from the depths. Let no influence but your own rouse you in time of peace and time of war. Hear all, but attend only to that which concerns

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We Are Arbiters of Our Own Destiny

God and Nature first made us what we are, and then out of our own creative genius we make ourselves what we want to be. Follow always that great law.

Let the sky and God be our limit, and Eternity our measurement. There is no height to which we cannot climb by using the active intelligence of our own minds. Mind creates, and as much as we desire in Nature we can have through the creation of our own minds. Being at present the scientifically weaker race, you shall treat others only as they treat you; but in your homes and everywhere possible you must teach the higher development of science to your children; and be sure to develop a race of scientists par excellence, for in science and religion lies our only hope to withstand the evil designs of modern materialism. Never forget your God.

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MARCUS GARVEY

"KASE US IS NIGGERS"

There is too much of the down-right sophistry in our group, that somebody is doing something to us because we are Negroes. The sooner we recognize and establish the fundamental in our own hearts, that nobody can discriminate against us because we are Negroes, the sooner those who attempt to discriminate against us on that ground will cease to do so. When your enemy finds out that he can neither whip nor coward you, he ceases to do either, and co-operates with you because of your strength of character, and force of personality. Man is inferior to other men if he believes in his own inferiority; if he doesn't believe that he is inferior to other men, he is not inferior. One set of men or people are not inferior to another set of men or people because they say so. Man is worth just as much in character, wealth and usefulness as he believes he is, and the public will label him according to the estimate he places upon himself by contributing to society. So, there is no need of always sitting around whining that somebody is doing something to us "kase us is Niggers." Plant it in your mind that nobody can do any more to you than you can do to them, and you are not going to rise above the common herd to a place in the public eye by what other people think or say of you, but by what you do, and what you contribute to the world's worth by the sheer force of your own efforts.

Other people will hardly think any more of us than we think of ourselves, and will measure our real worth, and fix our place in the body politic according to our contribution. Men are no greater than their deeds, and the same thing is true of races. Faith in self, and belief in personal worth is the best asset with which to enter the struggle of life for a place in either the national or world equation. If we object to being discriminated against on the grounds of race, color or previous condition of servitude, we must stop making demands on the ground of race, color or previous condition of servitude. If you demand a thing because you are black, don't object to being denied that thing because you are black. If you demand the rights of a citizen, and a place in the community life as a citizen, and if you are refused as a citizen, the result is but the logical sequence of your petition.

We must stand alone on our feet, forgetting our race, our color, or our previous condition of servitude, and stand upon our merits as men and citizens entitled to economic, civic and political rights and privileges, because we contribute worth and character to the community life in proportion to our opportunity to render a service. There is no more conclusive evidence of a consciousness of inferiority on the part of the people than to always be complaining that somebody is imposing upon them, because they are of some particular race or nationality.

We have two striking illustrations now before us of this down-right sophistry.

First, We are complaining that the President of the United States is discriminating against us in the distribution of patronage and otherwise because we are Negroes. We forget that the insinuation in itself, is a confession that we are expecting special consideration at the hands of the President on the grounds that we are Negroes. Then, if the essence of our complaint or criticism is race, we are estopped from complaining when our petition is denied upon the essence of our complaint. It seems to The Independent that it would be wisdom to wait and see, then present a test case. We must not be unmindful in reaching our conclusion, that there is no organized effort among us to present the questions of discrimination, segregation or proscription to the President, and that no department in Washington where segregation, or other un-American policies are in force, has any organized effort on the part of the leaders to make the complaint, and put forward an effort to have the wrongs corrected. Charges will not get us anywhere. We must specify and definitely point out the wrong and take it to the proper authority before we say the wrong is inveigled against us because we are black.

Second, In the case of the reorganization of Howard University, those who criticise, are not in possession of the facts, and because certain colored members of the faculty were dropped in the reorganization scheme, it may not be fair to say, that it was not in the interest of economy and efficiency, that their departments were legislated out of the curriculum, but it was because certain professors were Negroes. This is a cowardly confession on our part, and an acknowledgement of racial weakness. Charging and counter-charging, whining and complaining are marks of inferiority rather than an element of manhood. The interest of the school first, and of the employees second. The school was not built for the benefit of the teachers, but for the benefit of the youth, the students. The faculty would be recreant to every duty imposed, if it retained teachers or implements that were not necessary to promote the highest efficiency of the school. The school was not built to provide jobs primarily for teachers, but to provide opportunities for the liberal education of posterity. The teachers are incidental, and the number increases as the work increases, and the number decreases as the work decreases or is combined or consolidated This is an age of big things, big business, combinations, consolidations with the view of lessening the cost, increasing the product, and benefiting the greatest number at the smallest cost.

We think it will be wise on the part of the race leaders, who are criticising the president and faculty at Howard University to wait and see. Inform themselves as to the causes underlying the complaints that the leaders have, whether real or imaginary. We are losing time and energy, complaining and criticising that we might utilize in accomplishing and developing strength of character and force of initiative. Let us see whether we have done our duty; whether our case has been presented to the President politically before we can condemn him. We must not expect him to go out and hunt up Negroes to put in office whether they have applications or friends to back them, if he did, the same crowd would criticize him for not appointing them or some of their number.

In the case of Howard University, don't blame President Durkee for things he had nothing to do with. A survey was made of the school by the best authority in the world, experts from Columbia University They made the recommendation to the Trustee Board, who employed them. The Trustee Board acted approvingly. Don't put it off on President Durkee. Know your case before you go to court. Maknize thorough preparations or you will appear ridiculous before the bar of public opinion. Don't raise the race question unless you expect to be met on your own grounds, and on the other fellow's terms with the same argument. Concede the other fellow the same right you reserve unto yourself, to fight the devil with fire. When we forget discrimination, proscription and segregation, other people will cease to think about it. When we ignore it, and have the world to know we are men, and being a man, we recognize in no other man, the ability to discriminate against us. If we are pushed off in a corner, we can make that corner so attractive, so far above the corner that our inferiors pushed us out of, that they will want to come over and help us enjoy

you.

Your allegiance shall be to your God, then to your family race and country. Remember always that the Jew in his political and economic urge is always first a Jew; the white man is first a white man under all circumstances, and you can do no less than being first and always a Negro, and then all else will take care of itself. Let no one inoculate you with evil doctrines to suit their own conveniences. There is no humanity before that which starts with yourself. "Charity begins at home." First to thyself be true, and "thou canst not then be false to any man."

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Other people will hardly think any more of us than we think of ourselves, and will measure our real worth, and fix our place in the body politic according to our contribution. Men are no greater than their deeds, and the same thing is true of races. Faith in self, and belief in personal worth is the best asset with which to enter the struggle of life for a place in either the national or world equation. If we object to being discriminated against on the grounds of race, color or previous condition of servitude, we must stop making demands on the ground of race, color or previous condition of servitude. If you demand a thing because you are black, don't object to being denied that thing because you are black. If you demand the rights of a citizen, and a place in the community life as a citizen, and if you are refused as a citizen, the result is but the logical sequence of your petition.

We must stand alone on our feet, forgetting our race, our color, or our previous condition of servitude, and stand upon our merits as men and citizens entitled to economic, civic and political rights and privileges, because we contribute worth and character to the community life in proportion to our opportunity to render a service. There is no more conclusive evidence of a consciousness of inferiority on the part of the people than to always be complaining that somebody is imposing upon them, because they are of some particular race or nationality.

We have two striking illustrations now before us of this down-right sophistry.

First, We are complaining that the President of the United States is discriminating against us in the distribution of patronage and otherwise because we are Negroes. We forget that the insinuation in itself, is a confession that we are expecting special consideration at the hands of the President on the grounds that we are Negroes. Then, if the essence of our complaint or criticism is race, we are estopped from complaining when our petition is denied upon the essence of our complaint. It seems to The Independent that it would be wisdom to wait and see, then present a test case. We must not be unmindful in reaching our conclusion, that there is no organized effort among us to present the questions of discrimination, segregation or proscription to the President, and that no department in Washington where segregation, or other un-American policies are in force, has any organized effort on the part of the leaders to make the complaint, and put forward an effort to have the wrongs corrected. Charges will not get us anywhere. We must specify and definitely point out the wrong and take it to the proper authority before we say the wrong is inveigled against us because we are black.

Second, In the case of the reorganization of Howard University, those who criticise, are not in possession of the facts, and because certain colored members of the faculty were dropped in the reorganization scheme, it may not be fair to say, that it was not in the interest of economy and efficiency, that their departments were legislated out of the curriculum, but it was because certain professors were Negroes. This is a cowardly confession on our part, and an acknowledgement of racial weakness. Charging and counter-charging, whining and complaining are marks of inferiority rather than an element of manhood. The interest of the school first, and of the employees second. The school was not built for the benefit of the teachers, but for the benefit of the youth, the students. The faculty would be recreant to every duty imposed, if it retained teachers or implements that were not necessary to promote the highest efficiency of the school. The school was not built to provide jobs primarily for teachers, but to provide opportunities for the liberal education of posterity. The teachers are incidental, and the number increases as the work increases, and the number decreases as the work decreases or is combined or consolidated This is an age of big things, big business, combinations, consolidations with the view of lessening the cost, increasing the product, and benefiting the greatest number at the smallest cost.

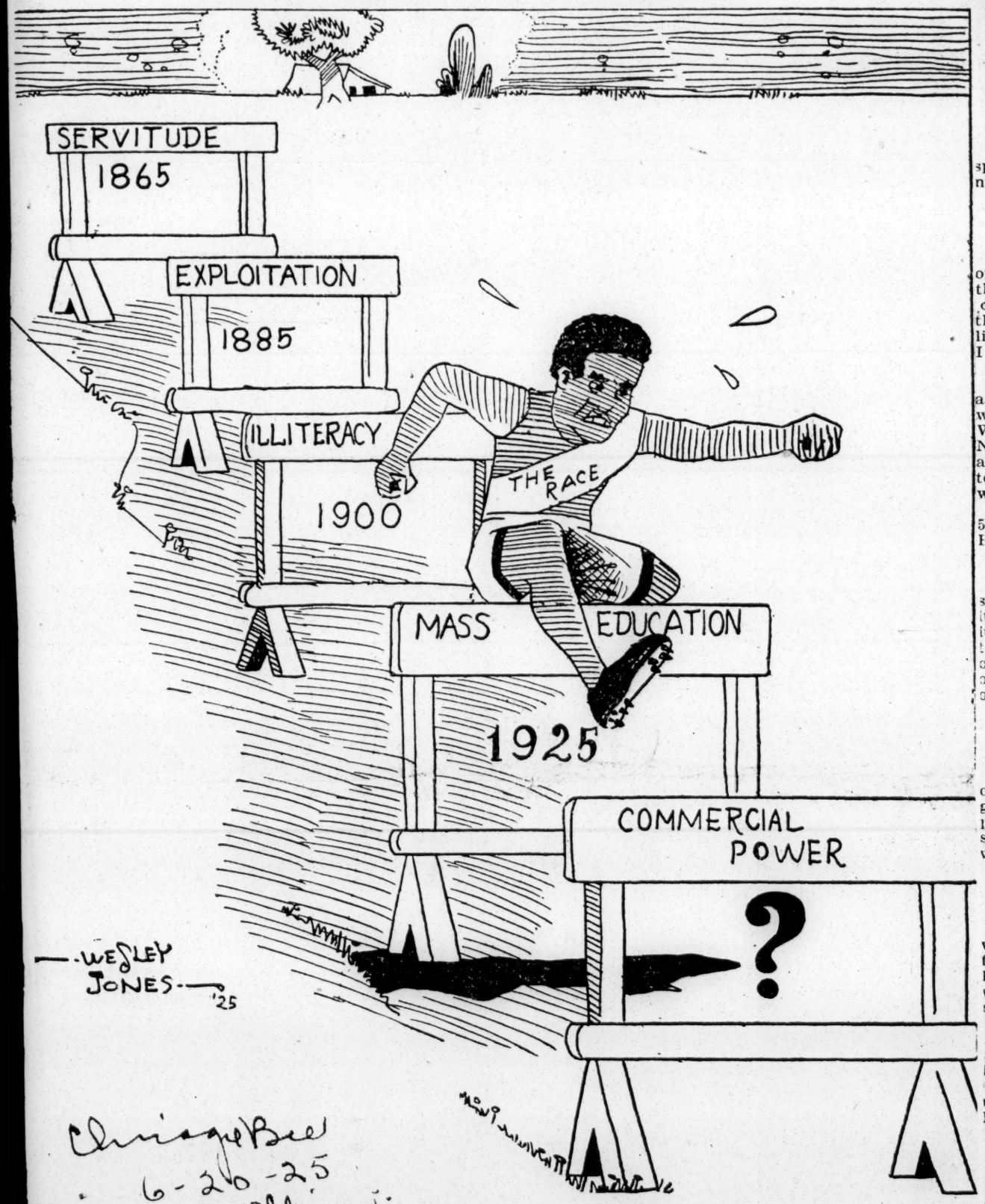
We think it will be wise on the part of the race leaders, who are criticising the president and faculty at Howard University to wait and see. Inform themselves as to the causes underlying the complaints that the leaders have, whether real or imaginary. We are losing time and energy, complaining and criticising that we might utilize in accomplishing and developing strength of character and force of initiative Let us see whether we have done our duty; whether our case has been presented to the President politically before we can condemn him. We must not expect him to go out and hunt up Negroes to put in office the community or place where we are circumscribed to live in. Do whether they have applications or friends to back them, if he did, thaway with sophistry, just "kase us is Niggers."

Character lives down reputation, when character is better than same crowd would criticize him for not appointing them or some of their number.

In the case of Howard University, don't blame President Durkeor error, and if it is error, the time will lift truth above error. No for things he had nothing to do with. A survey was made of the schooman is bad because another man says he is. He is bad only when by the best authority in the world, experts from Columbia Universityhis conduct proves him to be bad. Men are not good because their They made the recommendation to the Trustee Board, who employereputation advertises them to be good; they are good because their them. The Trustee Board acted approvingly. Don't put it off ofruits are good. The world recognizes truth, condemns error; it recogPresident Durkee. Know your case before you go to court. Maknizes manhood and hates cowardice. Be a man and know it, and nobody thorough preparations or you will appear ridiculous before the bar ocan do anything to you "kase you are a Nigger." public opinion. Don't raise the race question unless you expect to be met on your own grounds, and on the other fellow's terms with the same argument. Concede the other fellow the same right you reserve unto yourself, to fight the devil with fire. When we forget discrimination, proscription and segregation, other people will cease to think about it. When we ignore it, and have the world to know we are men, and being a man, we recognize in no other man, the ability to discriminate against us. If we are pushed off in a corner, we can make that corner so attractive, so far above the corner that our inferiors pushed us out of, that they will want to come over and help us enjoy

Racial Consciousness—1925. I.

HE IS SURE TO MAKE IT



Chicago Bee
6-20-25
Chicago, Illinois

Baltimoreans Say Value Outweighs Loyalty In Patronizing Race Business

Means Racial Self Respect

Yes, as a matter of racial self-respect we should patronize our business enterprises.

Miss Margaret Williams,
1528 McCulloh St

Loyalty to Race First

Our colored concerns have to buy on a small scale and pay more for their goods. Therefore he has to charge more. I always patronize them even if I do have to pay a little more, and I see no reason I should not.

I love to see race concerns thrive.

There is one thing I do not like about our people, and that is that we are selfish toward each other. We do not cooperate to help our Negro enterprises. Of course there are some people we do not want to be near any more than the whites want to be near us.

Franklin Dennis,
544 St. Mary's St. Steward of Elks' Home.

Would Not Pay More

If I can get the same value and service at a colored place I think it would be disloyal to them to buy it from white places, but I don't think I should go to a colored concern and pay more for something of less value just because the colored man is selling it.

Mrs. G. F. Carter,
2537 McCulloh Street.

It Is Not Disloyal

If I can buy what I want at a colored store, I am always glad to get it if I can get it for a reasonable price and if I can't I do not consider it disloyal to buy it from whom I can, regardless to color.

Mrs. William Waters,
551 Presstman Street.

Where Value Is Same

I think it nice for those that want to trade with colored concerns for the sake of interest and loyalty. But, personally I believe in trading wherever I can get the value of my money regardless of color.

Its not helping the Negro concerns to get our trade if he doesn't give service and value, because as long as he can get patronage regardless of these things he will never strive to improve along these lines.

Mrs. Edna Carroll,
2360 McCulloh Street.

By All Means, Yes

I am a traveling man but when I have any trading to do, I always patronize the colored business. I get better service and food in our Negro places than in the Greek and other white places. I patronize our color regardless of what kind of business or how selfish they may be, just so long as I get service.

When traveling as a labor agent I see that my race people get good positions. I am a real race man and will always be.

Arthur A Hayden,
Traveling Investigator and Labor Agent.

Think It A Duty

I think we should patronize our own color even if we have to pay a few cents more, and if we are not benefitted by it we are helping the Negro business to grow.

As we live, we live to help our race and certainly there is not better way.

Mrs. Ida Robinson,
1614 McElderry Street

Wherever Possible

I usually patronize my race business places, get what I want if they have it and if they do not have it I buy it where ever I can get it.

Mrs. Sarah Tilghman,
1634 Monument.

Should Give Equal Value

I love to help my race by patronizing their business places when I can buy what I want at the same price and quality.

Dou you think if I can buy what I want at a white man's store for $5 less than I get it for at the colored man's store, I should buy it from the colored merchant just because he is colored? I should say not. If the colored man is not able to compete with the white man in giving service and value; he should not try to handle these goods.

Mme. Fannie Duffy,
Hair dresser, 1612 McElderry

Would Strengthen Industry

Yes, I think we should by all means patronize the colored concerns. It would strengthen the Negro industry among our race. It will be better for the coming generation. If we are not benefitted by helping the colored concerns to grow, our children will be benefitted.

Mrs. L. V. Garrett,
2047 Division Street.

Would Go Out Of Way

I believe in dealing in Negro concerns where there is equal value. I would go out of my way to get what I want from them—and do it, but I don't feel justified in paying any more when I can get the article for less.

H. A. Whittington,
1817 Division St

Would Pay More

I believe in dealing with my people even if I have to pay a few cents more, because I know my people love me more, and I love them more than I do the white man. All the white man want is the Negro's money.

Miss Mayme L. Wines
2369 McCulloh Street

Mrs. Myrtle Johnson
1505 W. Mulberry St.

care to give my opinion
subject.

Samuel Hutchins,
1108 N. Calhoun Street.

I do not
on the subject.

John A. Sharp,
1375 Whatcoat Street.

I do not answer any questions
for publication.

Mrs. Bertha Powell,
1510 McCulloh Street

Won't Pay More

I believe in patronizing my race concerns when there is equal value.

I do not wish to be quoted on the

In Lakewood Park in Atlanta, Georgia, there hung a sign that read "no niggers or dogs allowed." No black man was allowed to enter this park and we have heard that the Georgia dogs suffered from the same injunction; but now Lakewood Park is thrown open to our people once a year and the day is set aside for festivities. All of the so-called dignitaries pack their lunch baskets and take their families to Lakewood, the preachers take their congregations and the whole city agrees that it is a fine thing. Three hundred and sixty-four days out of the year Lakewood is closed to black people and on the one day that it is open they break their necks to get there. What manner of people are we to ignore the insults, disregard the taunts, who turn the other side when we are kicked and then whistle and laugh the next day? Where is pride? Where is honor and what has become of dignity and poise?

BROOKLYN [illegible] CITIZEN
APRIL 30, 1925

Negroes have started a movement to have their race recognized in the Hall of Fame and have selected as their leading representative the late Frederick Douglas. No better selection could have been made. Douglas, born a slave, of a white father and a negro mother, self-taught, became the leading man of his race in America and was known here and abroad as an able man and eloquent orator. He served as a Presidential Elector, Marshal for the District of Columbia, Commissioner of Deeds, and Minister to Haiti. He was honored in Rochester by having a monument erected to his memory and Douglas Square in Boston was named after him. The white people as well as his own race recognized his worth. The movement to have a place allotted to him in the Hall of Fame should be commended. It is to be hoped that it will succeed.

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Dr. Walter O. Taylor delivered the historical address. He told in an illuminating, scholarly and eloquent manner the brave and efficient manner in which Colored men fought in the Battle of Bunker Hill, Peter Salem Salem Poor and also Coburn, Aines, Howe, Burr and others. He said that though the Americans were defeated in battle, all the glory went to the defeated who repelled the British regulars as long as they had amunition. A Colored soldier not only dimmed what victory the British had by "dropping" their Commander, Major Pitcairn in his tracks as he shouted for victory, but thereby made one of our race a conspicuous figure in this first regular battle for the new Republic. Dr. Taylor spoke of the 3,000 Colored men in that first war, then of the race in the war of 1812, 1846, 1861-65, 1898 and World War, which should make us all realize we are bonafide Americans and demand every right.

Representing the State Councillor Charles L. Burrill of the Governor's Council congratulated the Equal Rights League for its efforts in preserving the memory of Peter Salem and other racial heroes and expressed particular satisfaction in rounding out and completing the various exercises of the day with this meeting.

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Councillor P. G. Holmes, former Mayor of Worcester, also spoke in a very interesting and sincere manner. He urged his audience not to be backward in calling upon men in public life who are only too willing to aid them.

NEGRO HOME OWNERS

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Of course, it was untrue, but those who raise that cry still apparently prefer to carry their point by racial hatred and prejudices. The negro has done well, both in property and in civilized advancement. He is going to do more in his place with the white man in the lead—but still his best friend.

Mister Nigger

Northern writers—Albert Guerard in the May number of Scribner's is the latest—seem to find something ridiculous in the fact that Southerners will readily address a negro teacher as "Professor" or a negro Ph. D. as "Doctor" when they will not under any circumstances call the same man "Mister". But the joke, it strikes us, is on these writers. They seem to think that the difference between "Mister" and "Doctor" is much like the difference between "Major" and "Colonel". It would be ridiculous to refuse to address an officer by his proper title and insist upon giving him a higher one; but it is more ridiculous to assume that "Mister" and "Doctor" are in the same alignment, and that "Doctor" is simply the higher title. "Mister" is a courtesy title. It is not earned. It is bestowed gratuitously. But "Doctor," when it indicates scientific or scholarly attainments, does not come to a man simply through courtesy. It is earned by hard work. The laborer is worthy of his hire, and the man who has the energy and intelligence to earn the right to put Ph. D. or M. D. after his name has at the same time earned the right to have his distinction recognized, no matter what the color of his skin. We like to believe that the better element among Southern white people are not disposed to withhold from any negro that which he has honestly earned. A courtesy title, such as "Mister", may be bestowed or withheld according to the judgment and inclination of the speaker, and the man addressed has no logical right to feel injured. But an earned title may not be withheld without injustice to the man who has toiled to earn it. Even the honorary titles, such as D. D. and L. L. D., which are occasionally conferred on negroes, are not gained without labor on the part of the recipient, usually excellent and distinguished labor. To refuse to call a negro doctor by his title is much like holding back part of a workman's wages simply because he is a negro. And that is something that no self-respecting white man in the south will tolerate.

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When all other things are equal the bird with the most brilliant feathers attracts the most desirable mate. This will be true in human nature for ages to come.

Therefore look at what appeals to you in a picture. Is it the technique, the color, the composition, or the subject matter? Or is it a combination of all of these? Or is it something else?

Then look at the picture and see if you can find out why you like it.

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Here too, the orchestra belched forth in jazzy merriment;

Racial Consciousness – 1925. II

pealed most to Mr. Reiss in his living models, we can but wonder what his wonderfully artistic mind would conceive in an open and unguided characterization of the racial type.

Nothwithstanding the fact that these drawings have received the most favorable commendation of able critics within the race, and that there is no one who will not feel than the artist has the best intentions, there is something about them strangely disturbing. Look at them and see.

The President Talks Law Enforcement

In a middle of the road speech in which he talked on states rights and law enforcement, President Coolidge delivered himself of some important statements in his Memorial Day address at Arlington Saturday.

While his direct and unmistakable attitude on prohibition enforcement could not be misunderstood, many will sigh with regrets that he did not strike a more straight from the shoulder blow at the abridgement of those citizenship rights now being so openly violated in many states.

"If questions," says the President, "which the states will not fairly settle on their own account shall have to be settled for them by the Federal authority, it will only be because some states will have refused to discharge obvious duties."

It may be possible to overcentralize the governmental functions. But the history of this country shows that the strongest advocates of states rights have always been the groups who wanted to preserve some local conditions, always proved in the end wrong. Thus it was with slavery and thus it is and will be with prohibition.

While there must be always left to the individual states, counties and cities the duty of governmental details, the whole fabric of society is unquestionable tending towards a closer union in general principles.

There must always be certain minimum of standards to which all states must rise; obedience to the constituted laws of the land; unabridged citizenship of every man and woman; the American right to life and the pursuit of happiness, and while the Federal government has not always stood up manfully for all of these things, let us hope that President Coolidge's Memorial Day address included these as well as prohibition enforcement.

UNANIMOUS

The black race of America for some sad and strange reason has never been unanimously insulted. It would be a tragedy if we, the American black people, were agreed among ourselves upon all of the questions and problems of life. Difference of opinion produces truth and different schools of thought develop progress, but we ought to be unanimous upon some certain specific questions, because there are some established verities that do not permit of contradiction. We are compelled to admit that the sun does rise and set, that the seasons roll around, that all that lives must die, that mind is superior to matter. We unanimously are agreed upon these undisputed conclusions but upon almost every question there is a division of opinion and a decided paucity of unanimity. The black people of this country are even undecided upon the question of insult and it is a very difficult thing to insult the black Americans to the last man. We are never unanimous about insult.

There was no unanimity among us about the question of liberty, for many slaves fought to remain in bondage, there was no unanimity about the right of ballot because many did not believe that suffrage was essential, there has been no unanimity in regards the Bourbon white southerner, many claimed that he was our best friend. Upon the question of the different equalities, social, economic and political, there has been a wide cleavage of opinion. In regard to segregation and separate schools black men were decidedly undecided. Some have contended that lynching was justifiable and upheld the doctrines of Blease, Vardaman and Ben Tillman. Black people were divided upon the question of Roosevelt's friendship, they were not unanimously insulted by the speech of Booker Washington in 1895 at the World's Fair when he stated that "in things social the races must be kept as separate as the fingers of the hand." They were split upon the worth of Harding's Birmingham speech in which he stated that "there were certain fundamental and unescapable differences between the races," and "social equality can never be." Some commented upon those utterances as being the "magna carta of Negro Freedom." In Chicago during and directly following the slaughter of black people certain of us publicly stated that this was "a white man's country" and to cap the climax there are those among us who join in the declaration that the black troops failed in the world war and were generally cowards.

It appears that it is well nigh impossible to insult the America Black man with any degree of unanimity. All other peoples ar agreed that when the right of liberty and happiness is questioned tha they are insulted. Any reference to limiting the rights, privileges and immunities of other races carries in consonance with it a cutting insult. As a rule when the military achievement of a race of people is assailed that race is unanimously insulted. Not so with us. What would cause other people to gnash their teeth and gird their loins is question of debate for us. Kick us, beat us, pile depredations upon us, revile us, abuse us, lie about us, malign us and even impugn our valor and we are not unanimously insulted. It seems impossible to establish unanimity of insult in the black race.

What The Best of Them Think

NEGROID EXPRESSIONS

"Are colored people allowed to eat here?" asked expectantly the youthful hope of the race, and he was promptly refused. His expression, his manner of speaking, his apologetic air, his physiognomy said plainer than words, "I expect to be refused but if I am treated like a human being, I will consider it a privilege."

This young man, along with other men and women of the race, carried on his face a "Negroid expression." All so-called "Handkerchiew-Heads" carry the same expression and many who would be men and women acquire unconsciously the same expression because of the great amount of prejudice which they have to face. Some of these folks are to pitied, for they do not know of the psychology which teaches that the power of suggestion goes a long ways toward determining how one is to be treated. If you look as if you are going to be refused, the chances are that you will. If you look like a man or woman who expects the same treatment accorded other human beings, the chances of being treated so are increased 100 per cent. Think as a real read-blooded man or woman should think, and you thoughts will reflect themselves in your face. Look, speak and thing as an inferior, and you will be treated so.

"Negroid expressions" are adding, to the complexity of the race problem every day. You can do your bit toward making the race more respected and granted more rights by leaving at home your "Negroid expression" or, better still, by getting entirely rid of it. "As a man thinketh in his heart, so is he." As the colored man appeareth, so will he be treated.

—Washington Daily American

BEGIN THIS WEEK

IS THE NEGRO interested in breaking the bonds which tie him to menial positions and prevent his controlling the community in which he lives and spends his money? If we did not believe that he is, we would not have ever written the editorial "Break the Bonds."

WHAT DO YOU think the reaction would have been if every person who went shopping Saturday had sought out stores where Negroes are employed or made purchases in sections of the city outside the colored section of Harlem?

Today would see many owners of chain and other stores doing business in Harlem beginning to consider the possibilities of employing Negroes.

THEREFORE, the sooner we begin cutting into the profits of stores in Harlem who refuse to employ Negroes in any positions they are capable of filling, the sooner we will be able to break the shackles of economic serfdom. There absolutely nothing to be gained by waiting. Begin this week to patronize only stores in Harlem that employ Negroes.

Racial Consciousness – 1925. II

pealed most to Mr. Reiss in his living models, we can but wonder what his wonderfully artistic mind would conceive in an open and unguided characterization of the racial type.

Nothwithstanding the fact that these drawings have received the most favorable commendation of able critics within the race, and that there is no one who will not feel than the artist has the best intentions, there is something about them strangely disturbing. Look at them and see.

The President Talks Law Enforcement

In a middle of the road speech in which he talked on states rights and law enforcement, President Coolidge delivered himself of some important statements in his Memorial Day address at Arlington Saturday.

While his direct and unmistakable attitude on prohibition enforcement could not be misunderstood, many will sigh with regrets that he did not strike a more straight from the shoulder blow at the abridgement of those citizenship rights now being so openly violated in many states.

"If questions," says the President, "which the states will not fairly settle on their own account shall have to be settled for them by the Federal authority, it will only be because some states will have refused to discharge obvious duties."

It may be possible to overcentralize the governmental functions. But the history of this country shows that the strongest advocates of states rights have always been the groups who wanted to preserve some local conditions, always proved in the end wrong. Thus it was with slavery and thus it is and will be with prohibition.

While there must be always left to the individual states, counties and cities the duty of governmental details, the whole fabric of society is unquestionable tending towards a closer union in general principles.

There must always be certain minimum of standards to which all states must rise; obedience to the constituted laws of the land; unabridged citizenship of every man and woman; the American right to life and the pursuit of happiness, and while the Federal government has not always stood up manfully for all of these things, let us hope that President Coolidge's Memorial Day address included these as well as prohibition enforcement.

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THEREFORE, the sooner we begin cutting into the profits of stores in Harlem who refuse to employ Negroes in any positions they are capable of filling, the sooner we will be able to break the shackles of economic serfdom. There waiting. Begin this week to be gained by Negroes. to patronize only stores in Harlem that employ

COLORED AMERICA MUST RISE TO SUPREME OCCASION

Chicago, June 16.—"So long as we stand together, white supremacy on our own hemisphere, at least, is impregnable." Thus states the closing sentence of a long editorial, not in a Southern Democratic newspaper in Mississippi, but in the Republican Chicago Tribune in Chicago. The editorial in question is entitled "The Tide of Color Goes on Rising." It is long, suggestive, frank and conclusive, so far as the Tribune is concerned. The conclusion of the whole matter is: "White supremacy must prevail throughout the world." The fact of the matter is, as disclosed by the Tribune, it is not going to be a easy matter to continue this front line position.

The Tribune analyzes the subject by bringing together all of the darker people of the world against the white people. China hates Japan, but these people, with Africa, India and other dark peoples of the world would combine against the autocracy and conceit of a white world, unless the American republic and the British Empire, the chief white nations of the world, combine in an alliance to keep their forward positions. "It therefore, behooves us to remain on the best terms with England and allow no issue to drive us apart," says the Tribune. It is urged that the American foreign policy henceforth be formulated with the color tide in mind. There is no suggestion of justice, or of the welfare of America's fifteen millions of Colored people, the whole thing is a matter of "white supremacy" from the Tribune viewpoint.

Colored America Must Have World Wide Vision

The dark skinned person of America who feels no concern for the future or who feels that his position, for himself and his posterity is secure, may well be indicted to wake up and get a world wide vision of what it's all about. "The indifferent Colored person is asleep at the switch," said a man to the writer. Continuing: "He shares in our benefits, but assumes no responsibility. But, likewise, he suffers with us. It would seem to me that this should give him some concern."

The Chicago Tribune has a world grasp of conditions and facts. Colored America must have world wide vision at once, or else suffer the consequences, according to the best opinion of today. The vicious racial policy of the Tribune is absolutely no different from that of the most rabid newspaper that can be found in the South. The Chicago Tribune stands for white supremacy, first, last and all the time, declares so boldly and proceeds not only to defend it's position, but uses the cleverest tricks of the trade backed by ample means, to carry on its propaganda.

There are other northern newspapers in America that do the same. They not only have a definite policy, but they have a definite understanding. ALL OF THEM ARE GIVEN THEIR VIEWPOINT BY SOUTHERNERS WHO HONEYCOMB ALL THEIR DEPARTMENTS. This is a concrete evidence of the dark missionary zeal of Race Prejudice.

Working With Vigor and Tirelessness

While Colored America sits supinely by preparing for vacations and conventions and excursions; having a "good time," jazzing away life in bootleggery, playing the races, poker and black jack, this group of white propagandists are busy making the way uneasy for the Mormons, Cadillacs, McFarlans, Pierce-Arrows and Lincolns owned by black people.

President Coolidge in his Minnesota address, went on to prove that the "melting pot" had been a success in America, and he gave it as practical example for the world. The propagandists absolutely refused to include Colored America in this amazing success of united races. Nevertheless they are here and will remain, according to best opinion.

Robert Lee Bullard, a Major General of the World War, of southern extraction, giving his personal thoughts on the war, takes occasion to give a blanket indictment of cowardice and inefficiency to all Negro officers and soldiers in the World War. This expression from such an official caused a tremendous stir, and is regarded as a definite part of the program of propaganda for "white supremacy." The Ku Klux Klan of Indiana, at Gary have been terrorizing Colored people and this is a further part of the program. An alleged moron assaulted a white woman. For more than a week, armed guards, city, county and state, have watched all roads, stopped all Colored men and women in cars, searched them, made threats and made insulting remarks. Up to this time, only the greatest forbearance on the part of the Colored people has prevented a real riot. The trouble is in West Gary, and not in the immediate city, but all the people are affected.

Negro Students Condemn Militarism and Demand Better Trained Leaders

Urges Negro Colleges to Be Manned by Strong Faculty—Unrest Among Students Feature of Conference Discussion

By CLEVELAND G. ALLEN

Under the direction of the Intercollegiate Association, an association of Negro college graduates and students, a student conference was held at Nyack, N. Y., on the Hudson, on July 25 and 26. It was one of the most significant gatherings of Negro students ever held in this country, and brought together one of the finest groups of young colored men and women, who were facing the future with an earnestness and seriousness borne out by their discussion.

There were sixty-two persons present, who represented the leading colleges and universities of the country. They discussed grave and vital problems, and went down on record as opposing war and militarism in schools and colleges. They demanded better trained leaders, advocated stronger faculties for Negro colleges, praised the church for the work that it is doing in the spread of education, and scored the fraternities and sororities among Negro college students, as in most cases not living up to their standard.

Cases were cited where the fraternities and sororities were disrupting student life in many of the Negro colleges. Before the conference adjourned it sent memorials to the students of China praising their stand against outside interference. The headquarters of the conference was at the home of George Avery, 19 Jackson Avenue.

The citizens of Nyack gave the conference a royal welcome, and both white and colored citizens expressed a delight in having the conference there.

There was one Japanese present, representing the University of Chicago, and one white delegate who came from the University of Missouri.

The first session was held on Saturday at 4 P. M. Miss Louise Jackson of Hunter College, and the president of the Intercollegiate Association, welcomed the conference. She said that one of the aims of the Intercollegiate Association was to stimulate interest in problems effecting students and graduates.

The first topic for discussion was "Cause of Student Unrest," led by Frederick Johnson who represented Virginia Union and Columbia Universities. Some of the causes of student unrest were mentioned as faculty interference; the question of discipline; the question of the student situation for some time. She too spoke of the failure of both the fraternities and sororities. Miss Louise Jackson said that it was her observation that colored students in white institutions had a tendency to segregate themselves. Harcourt Tynes, representing City College, told of a case in Texas where the president of a Negro college, who was white, did not have a college degree.

Mile Paige, representing Columbia University, said that student unrest was a good sign. Ira De A. Reid, representing Morehouse College and the University of Pittsburg, said that student unrest in Negro colleges had been going on for some time. Miss Brenda Maryck, representing Wellesly College, said that colored students in white colleges should apply themselves, and not give too much time to social activities.

Aston Sewall, representing New York University, said that a great many of the problems of students were economic. Mr. Boatswain, representing Columbia University, said that the students were fighting the battles of the race. Miss Proctor, representing Fisk University, said that southern students were not seeking pity when they came north to study.

On Sunday the first session had to do with a discussion of the attitude of the student towards religion. This discussion was led by F. Eugene Corbie.

Miss Mable Bickford, representing Fisk University, said that as a rule she had observed that educated ministers believed that the church is not meeting the problems as they should, but that the church is guided by the wishes of the people. Interracial co-operation was the next topic discussed, led by Andrew J. Allison. The conference approached this question thoughtfully. The discussion was evenly divided as to the benefits and sincerity of interracial co-operation.

The last session of the conference on Sunday was held on the banks of the Hudson River at the beautiful home of Miss Dorothy Perry, one of the leading white citizens of Nyack.

Nyack where the conference was held is beautifully situated along the Hudson River overlooking the palisades. It has a population of 12,000, 600 of whom are colored. The colored citizens are intelligent and thrifty, and reside in beautiful homes. The conference made history for the colored students not only of America, but of the world.

Racial Consciousness—1925. I.

LEAGUE URGES RACE TO HONOR DEAD HERO

Boston, Mass., Feb. 13.—The National Equal Rights league is advocating the annual observance on March 5 of the death of Crispus Attucks, first martyr to American independence, by members of our Race throughout the United States.

Crispus Attucks was the first American to spill blood for his country during the days of the Revolution when bravely resisted British military occupation and tyranny.

March 5 signalizes the Race's greatest asset in that the first martyr of the new nation was Colored, and the league holds that its annual observance as "Citizens Foundation day" affords a vital opportunity to proclaim publicly to white Americans the soldier service so loyally given them whenever they have been asked for help from Boston massacre to the World war, to save white civilization everywhere.

Attucks leaflets can be secured from 103 Court St., Boston, office of Corresponding Secretary William Monroe Trotter of the league, which point out that, as the date follows the inauguration of President Coolidge of Massachusetts, appeals in the name of Attucks of the same state to abolish segregation by the federal government Attucks died to found, will be very effective.

All churches also are asked to have prayers and send a resolution to President Coolidge March 1, making it "Equal Rights Sunday." All branches of the league, equal rights committees or other bodies are urged to hold meetings March 5 and send resolutions to the White House.

RACE CONGRESS IN SESSION

Washington, March 12.—The tenth annual session of the National Race Congress is in session. The sessions of the congress are held in the Mt. Carmel Baptist Church, of which the Rev. W. H. Jernagin is pastor. The opening meeting was given over to matters of routine, the sermon being preached by Rev. C. S. Brown, of Winston, N. S., who is president of the Lott Carey Convention.

These important topics have been discussed at one of the four sessions: "The Ballot and Representation," "The Relation of Suffrage to Citizenship and Why the Right to Vote Must Not be Abridged," "The Power of the Ballot and Why It's Right Should Be Restricted," and "The Unconstitutionality of Disenfranchisement and What Must Be Done to Stop It."

No session was held during the day on March 4, the delegates and visitors taking the occasion to witness the inaugural exercises. There was a session at 8 o'clock in the evening.

The music was an important feature of the congress, there being aside from spirited song services, a short artist recital at the beginning of each evening session.

NATION WIDE CALL BY EQUAL RIGHTS LEAGUE

Every member of the race is asked to make an appeal to President Calvin Coolidge, White House, Washington, D. C., to abolish segregation in the federal departments at Washington. The birthday of the great freedom patriots, Douglass and Lincoln, February 12, is the day set for the letters.

It is up to you. Write a brief letter. Watch the Eagle.

Boston, Mass., Jan. 19, 1925.—Greetings to our own colored America in the name of two illustrious benefactors, Frederick Douglass of the race, Abraham Lincoln, for the race.

February, fatal month of both of these saints of liberty for the colored America, should call forth from it a show to the world admiration and grateful memory for these two workers and leaders in the struggle which brought freedom—Douglass, the colored Abolitionist and race leader; Lincoln, the late President Emancipator. This year the National Equal Rights League, with the birthday of Douglass falling upon Saturday, especially urges observance for both anniversaries on Lincoln's date, Thursday February 12, 1925. Such a joint celebration typifies the spirit and teaching of the League, appreciation and cooperation for the friendly activities of white friends, advocacy of race leadership and intiative in organized crusading.

There can be no more creditable and useful duty for any race than to honor the memory and glority the work and deeds of its own great. Who would be respected by others must first themselves show respect for their own has been the rule in the history of rising races.

Frederick Douglass began as an obscure chattel slave freed himself and rose, chiefly by his own efforts, to orator, editor, lecturer, presidential adviser, federal official, U. S. diplomat, recognized leader and orator of his race, the most conspicuous public figure of his race in his generation. Not only is he the race's greatest statesman, but he never was false to the cause of freedom and civic equality, he never compromised on the race's claims to full citizenship rights.

Douglass' most difficult, courageous and vital effort was his determination to carve an independent race career after years in the organized work of the beloved Abolitionists, with which he always co-operated, to show the world that his own race could "first strike the blow" of those "who would be free" and that history decrees, every oppressed class or race must do to securely win the day.

Douglass thus as champion of freedom is the pioneer, the patron saint of the National Equal Rights League which perpetuates the work of Douglass and such leaders as Langston Elliott, Garnett, Downing, Scott, Hayes, Walters, Gunner, Shaw, appeals to the race in every place to hold to Douglass-Lincoln observance and in true devotion to Douglass to do so through a permanent Equal Rights Committee or League organized now to reserve race intiative, leadership and self-determination for equality, as one necessary basic agency cooperating with all others of like aim.

Appeal to Coolidge.

Especially, however, the race is urged to appeal directly from every February 12 observance under whatever auspices it is held to President Coolidge, in the name of Lincoln, the Emancipator, and Douglass, his recruiter of colored troops who saved the country, to reestablish the equality in federal employment which endured from Lincoln till the Southern democracy gained control, by abolishing all segregation of federal employees. Thus our race will its duty do.

Wm. A. Sinclair, president; Rev Thos. S. Harten, national organizer; Wm. Munroe Trotter, corr. secy., 103 Court Street, Boston, to whom all are requested to send copies of the telegrams or letters sent to the President.

City Official To Bar Use Of Term "Darkey"

Commissioner William Wirt Mills of the Department of Plants & Structures, has assured Civil Service Commissioner Ferdinand Q. Morton that in the future Negroes will not be given offense by any speaker using the term "darkey", on the Municipal Broadcasting Station.

Recently while telling a watermelon story, Francis P. Bent used the term "darkey". This aroused the ire of many colored radio fans, who protested to Commissioner Morton who in turn took up the matter with Commissioner Mills.

MOVE TO PRESERVE NEGRO LITERATURE

Department for It Being Prepared in 135th Street Branch of the Public Library.

NUCLEUS ALREADY FORMED

Formal Opening Set for April 1 With an Exhibition of the Work of Braxton, Negro Artist.

Students of the negro problem for several years have been watching with interest the work of the 135th Street Branch of the New York Public Library. A new phase of the work there is now being developed which will undoubtedly kindle the enthusiasm and enlist the aid of negroes and their friends not only in New York City but throughout the country.

Under the direction of Miss Ernestine Rose, librarian, a special negro department is being formed for the collection and preservation of the literature, historical records and art of the negro race. Documents on slavery, manuscripts of works by negro writers and musicians, books of all kinds on Africa and other homes of the negro race, biographical studies of individuals that has a bearing on the negro problem will be within its scope. In outlining the plans for the department, Miss Rose called attention to the fact that although there are collections of this kind in the Library of Congress, in libraries of institutions and colleges, such as Tuskegee and Howard University, Washington, in large city reference libraries and in private libraries, the collection at the 135th Street Library should properly become one of the largest and most valuable in the country.

"To begin with," said Miss Rose, "there is the question of availability. Works of this nature in private collections and in institutions are not readily accessible to great numbers of students of these problems, either white or colored. We have here in Harlem the greatest negro city in the world—approximately 175,000 colored inhabitants. There should be available for these people and for those who have their interests at heart the most interesting and complete collection that can be formed. These books will foster the interest of the children and young folks in the history of their own race and inspire them to develop their own talents. The collection should be available equally to scholars, to the man in the street and to school children of all races."

Nucleus Already Formed.

The nucleus of such a collection has been formed; a number of books, type sketches made from life by Dr. Reuchterschell in Africa and other sketches by negro artists, a Copley print of the Shaw Memorial on Boston Common, twice the size of the largest Copley print made and made especially for this library, and a file of the first issue of the Crisis magazine. Not the least interesting thing in the library is the statue "Ethiopia," an enlargement of the work by the negro sculptress Meta Warwick Fuller, which Mrs. Fuller gave to the negro section of "America's Making" Exhibition, with the privilege of selecting a permanent home for it after the exposition was ended. The 135th Street Library was chosen as the best place for the statue.

A group of persons has organized to promote the work of the negro department. Arthur Schomburg of Brooklyn, whose private collection of material relating to the negro is notable, is President of the organization; Miss Rose is First Vice President; James Weldon Johnson is Second Vice President; Herbert Harrison, writer and lecturer for the New York City Board of Education is Secretary, and John Nail, prominent business man of Harlem, is Treasurer.

The department will be formally opened April 1 with an exhibition of the work of the negro artist Braxton. Mr. Braxton is not the first negro artist whose work has been shown at the library.

Exhibits of this kind are only one of the exceptional features of the library's work. There are the "Book Evenings," for which prominent speakers gladly give their time—such men as Grant Overton, Konrad Bercovici and Professor Charles Dana. There is the North Harlem Forum, which meets in the library every Wednesday evening for the discussion of racial, political and economic questions.

Ethiopian Art Theatre School.

"Two years ago," said Miss Rose, "we formed here a theatrical group composed of professional actors and actresses and those who were interested in the stage. From this beginning grew the National Ethiopian Art Theatre School, an organization which is now of such breadth that it is working to raise funds for a building of its own and is becoming national in its scope."

The library gives considerable attention to work with special groups, the preparation of reading lists and other activities for the Young Women's Christian Association, the Nurses' Centre, the Henry Street Settlement branch and church clubs. The work with children not only includes the story hour and the picture book hour, but three clubs have been formed, one for young boys, one for young girls and one for older girls. The club for young girls has given a play each year. This year the three clubs will unite and give a play.

Much time is given to the negroes in the foreign classes of the evening schools—negroes who come from the possessions of Spain, France and Portugal and who speak the language of those countries. The library supplements the work of the evening schools in instruction in English and in citizenship.

Although work with the negro is the outstanding feature of the 135th Street Library, Miss Rose is emphatic in saying that this library is not a "negro library." "We are a branch of the New York Public Library," said Miss Rose, "and our clientele is about 95 per cent. negro. For this reason our activities, in addition to those of the regular library, are supplemented by special activities in behalf of the colored people. Of my ten assistants, five are young colored women. This is not only a good thing for the young women themselves, but it is good for the negroes who come to the branch. As one of my colored friends remarked, 'It gives the colored people confidence when they see a colored face behind the desk.'"

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THE INSURANCE COMPANY AND THE FRATERNAL ORDER

There is a striking, clear and positive difference between an insurance company and a fraternal order operating under the lodge system with a benefit plan for the care and keep of its members. One is charitable and sacrificing that the weak might be strengthened and kept by the strong. The other is a commercial concern, operating for the protection of the policyholder and a profit in dividends and other emoluments for stockholders, and provides for high-salaried officers. The insurance company is not an organization perfected on the basis of friendship, charity and benevolence. It is exactly the opposite—it operates for profit and requires a considerable sum to carry on the many phases of its business. The insurance company is held to strict account for its mortuary protection. There is no such expense in the operation of the fraternity as is found to exist, and necessarily so, in the purely insurance company.

The insurance company is jealous of fraternal orders, and it is believed that they are exercising in a manner to discourage the benevolent feature of the fraternities of the South and in this way hinder the operation of fraternal orders for Negroes, destroying much of their solidarity of interest, and mutual protection.

We should guard well our fraternities; they are our biggest expression of encouragement and protection to the men and women of our own race who are not prepared to pay large sums for insurance. The fraternal order is not in competition as a commercial institution with any other institution that offers insurance protection. The fraternity is based on brotherly love and protection—the insurance company is based on gain and protection—it cannot operate unless it pays every agent and set up offices where it is to do business and pay collectors. The fraternity is different—its agents, except at the home plate, serve without pay—paying their own office expense, furnishing a place for their own meetings, sending the money into the home office and buying their policies, their rituals and other paraphernalia at a profit to the department from which they are to receive charity and protection. The institutions are safe and altogether happy when they are found to be in safe hands—when they are operated on the principles of their founders—when the brotherhood of man and the fatherhood of God is the highest expression of their activities.

We should not be destroyed because of foolish ambition, graft and schemes on the part of those we should depend upon to protect our interest nor because of the conniving and jealous spirit of the many who would gloat over our destruction.

There is some alarm in the State of Alabama as regards the existence of certain of our institutions—not because of their insolvency, but because of their solvency, which proves them a greater value to our kind than institutions that may be operated for big dividends and profit. We must be careful of the fraternal order broker and race destructionist, and the fraternity everywhere must be on its guard, for in every race and every concern there will be found a Judas Iscariot. Money and the liberty to control it at will sets some men wild, reckless and crazy.

We sat quietly and listened to the glowing story of the Standard Life Insurance Company with its twenty-seven millions of dollars of insurance in force on the lives of Negro men and women. The directors were satisfied to leave it with one or two men—they were figure-heads—slaves; they permitted the leader to sell the race to an insurance broker that a few officers operating for the company might gain much in cash at the expense of the race. What is the outcome of such carelessness? We have lost the Standard Life Insurance Company and many hundreds of men are left in want and despair because of the recklessness, dishonesty and the grafting spirit of a few directors. God forbid that such calamity will be ours in the fraternal order field where the humlest of the humble are looking for protection and proper guidance from the sober members of our group. We must come back (and we dare say we have a long way to come) to the principles of our secret orders, and that is, they must exist for the many and not for the few. There must be an equality of justice and a fair disposition of the means vouchsafed to officers and there must come a plainer method of describing the conduct of officers.

The fraternal order is not to be compared with an insurance company. We compare only similar or like objects, institutions or concerns. The fraternity is charitable, brotherly, Christian, friendly—the insurance company is commercial, profit-making—an institution existing for gain that must make money for the investors and stockholders. The fraternal order is for the membership purely and continuously, and there must not be profit except as it accrues to every member of the fraternity.

The Negro needs the fraternal order in the South. Thousands of Negro boys and girls would not today have the opportunity of education and a chance to develop themselves, but for our fraternal institutions. Men of our own race who do not need the comfort of these fraternities should be careful as to how they exercise and what they do with respect to these orders. They may not need them and it might be that they could gamble them away with a greater profit to themselves, but the thousands of black boys and girls, men and women of our group would suffer most cruelly at the failure of the least of our charitable institutions. We must nurse them; we must care for them as we would our own lives; we should love them, encourage them, as we would our own mother.

We need insurance companies; they must be supported; neither can fail unless we suffer great loss and humiliation, but the fraternity should not be destroyed in order to make stronger insurance companies. Nor should they be weakened because of grafting and unscrupulous leadership.

The New York Recording Laboratories, producers of Paramount phonograph records, each week insult the members of the black race with their dirty and groveling records. Last week they offered for the choice of our people a record that is calculated to appeal to ignorant superstitions and southern traditions. It was an insidious song styled the "Graveyard-Bound Blues." White people are more superstitious than black people and they fear the graveyard and the dead more than we do, but they feel and believe that we are a "child race" and that they can get us to buy records portraying fanaticism, fear, superstition and ignorance. When they tire of that they use licentious and degrading selections hoping to appeal to the brute sides of our natures. The Paramount records are doing us as much harm as Thomas Dixon's book, "The Klansman," and are spreading a deadly propaganda against us through the world of music. Sooner or later we will decry the evil genius of such concerns and view them as they are—cold blooded exploiters who play on our delicate emotions and tender sensibilities.

Kelly Miller Says

The record of Fisk is a glorious one. The past at least is secure. May her glory never fade and may her banner never trail in the dust of bickering and strife.

The whole fabric of the higher education of the Negro is involved in this issue. No Negro with thought and discernment can be indifferent to the outcome. If Fisk should fail, every Negro College in the land must needs tremble.

Fisk University

Current happenings are disheartening. I can scarcely recall such a swift succession of events, each crowding upon the heels of the other, and all tending in the same discouraging direction.

First comes Fisk University. Weighed and found had come to look upon Fisk, though not the largest, yet as the model among Negro colleges. This was especially conceded with reference to its cultural and genteel regime as a finishing school for young women.

The announcement that this institution had secured a million dollars as the basic foundation of its work was hailed as an achievement that thrilled the heart of every well-wisher of the higher education of the Negro race. This was the first instance where Northern philanthropy undertook the permanent endowment of a purely Negro college. We had begun to hope that this was but an indication of a bigger and better day for this type of education which had been nipping short grass for many a moon. But all of a sudden a bit of cloud appears, at first not bigger than a man's hand, but which quickly spreads to obscure the whole heaven. Far be it from me to engage in the unfortunate controversy as an outside meddler.

Fisk Will Survive

No friend of Negro education at this critical time will venture a single word that might seem to aggravate the situation. There are doubtless local and internal issues which must be adjusted by the good judgment and good sense of those who have the matters immediately in hand. It is not thinkable that Fisk will not survive the storm, all the better and nobler for the trials and tribulations through which she is now passing.

The record of Fisk is a glorious one. The past at least is secure. May her glory never fade, and may her banner never trail in the dust of bickering and strife. The whole fabric of the higher education of the Negro is involved in this issue. No Negro of thought and discernment can be indifferent to the outcome.

If Fisk should fail every Negro college in the land must needs tremble. Howard stretches her hand across the distance to Fisk, saying, "here's the hand of good will, sister of mine."

Marcus Garvey

Marcus Garvey has been sentenced to the Federal peintentiary for a term of five years and has entered upon the sentence. The law has had its say. The trial has doubtless been fair according to legal formulary. No true American can condone crime or condemn the just and righteous punishment of the wrongdoer. But it is extremely unfortunate when propaganda is entangled in legal technicalities.

The trick is as old as human cunning . Always put the troublesome reformer on the wrong side of the law, and send him to the penitentiary or to the gallows. It is the same type of tactics resorted to in case of Jesus, Socrates, John Brown and Gandhi. The process is always the same regardless of the merits of the issue.

Every martyr is made to feel the crushing hand of the law. Far be it from me to rank Marcus Garvey among the martyrs of history. I reserve judgment upon his propaganda whether it be good or evil, wise or foolish. Final judgment is not necessary for my present purpose.

A few years ago, Mr. Garvey burst upon our view like an unexpected comet. He begat for himself a following whose intensity of devotion has never been equalled in the whole story of racial strivings in this land. He posited an ideal whose accompishment seems utterly impossible to sane judgment.

Recalls John Brown And Gandhi

And yet it is doubtful if the proposals of Garvey are any more absurd than the plans of John Brown or the preachments of Gandhi. The pretensions of Jesus, to the orthodox mind of his day, were the acme of absurdity. In the futile attempt

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to promote his objective, Marcus Garvey, willy nilly, ran thwart the exactions of the law.

Most reformers think that their reforms transcend the law and justify its transgression. They therefore have no right to complain if they receive law's restraining hand. Indeed, Gandhi frankly informed his prosecutors, that, in legal consistency, they were compelled to sentence him to prison.

But it is indeed humiliating to the Negro race to see the most widely discussed and famous among its members in handcuffs on the way to a felon's prison. Any Negro who can take satisfaction at this spectacle ought to be congratulated upon his capacity for enjoyment.

It is not Marcus Garvey, per se, who is sent to prison, but Marcus Garvey who has the effrontery to promote and proclaim ideas which do not suit the white man's preconceived notion of things. Any Negro who dares like audacity may expect a like fate. 2-21-25

A learned English authority, by name of W. Loud Clowes, if I mistake not, declares that the technicality of the law is the easiest way to get rid of troublesome Negroes. Just watch them closely, and at some turn of the road they will violate established regulations, then crucify them with the law's rigid feature.

Court Imprison Ideas

Mr. Garvey has stirred up a propaganda which has some valuable features which should not be allowed to die. He has aroused a race consciousness which is absolutely necessary to withstand the acute consciousness on the part of the white race. You cannot imprison ideas. It is better to let the false battle with the true, and rely upon the survival of the fittest.

Marcus Garvey is in jail, regardless of the technical justice of the committment, is a sad and sorrowful spectacle for the Negro to look upon.

The Standard Life

We have been accustomed to look upon this great business concern as a bulwark of Negro business enterprise and efficiency. It seemed to have the strength of Gibraltar. But when we learned that it sought mergence with a white company as a rock of refuge, our hearts sank within us.

We are abundantly assured that the risks are better than ever, and that no one need for a moment fear any form of loss by the new alliance. But our race pride is set back and it hurts us to feel it.

Another Bank Fails

Upon the heels of this reversal comes the announcement of the run on the Brown and Stevens' Bank, of Philadelphia. The Negro's attempt at big business too often comes to grief.

Is it not time that we entered into serious and solemn consideration of the cause of this reproach? The question is often asked: Can the Negro do business on a large scale? There can be but one answer. There are no secrets in business. The same principles and practices which bring success to one man will bring like success to another.

If therefore, the Negro meets with a greater relative number of failures than his white competitor, it must be because he does not apply and practice the well established rules and regulations. We cannot think of any mysterious racial endowment which helps the one and hinders the other. The laws of trade like the laws of nature are absolutely color blind.

If the Negro lacks experience and contact these must be acquired by the usual and ordinary methods.

He must not let repeated failure baffle him. It is perhaps true that the great majority of business ventures meet with failure at some stage of their development. But each failure but inspires a fresh start.

Must Build On Failure

The human race is fundamentally optimistic. It cannot be discouraged by failure. Every successful experiment has been secured at the expense of thousands of abortive efforts. The devotee never ceases to pray because his previous prayers have failed to elicit the answer desired. But rather he prays each time more ardently than before, ever spurred on by that hope which springs eternally in the human breast.

It is significant that after Marcus Garvey had lost hundreds of thousands of dollars of his followers in a steamship enterprise, the original subscribers forthwith proceeded to finance another enterprise. We rise on our dead selves as stepping stones to higher things.

Every bank that fails should but stimulate us to fresh endeavor, not forgetting, however, to profit by the errors and mistakes of previous failure. There is no other way to learn. Perhaps we will be called upon to pay a higher toll of loss than the white man because we may not so easily borrow his experience from which he would bar us by lack of contact and association.

Needs Negro Business

The most deplorable feature of the Negro problem is the obvious failure of the race to conduct the ordinary establishments that cater to the needs and necessities of the communities where he forms the great bulk of the population. I can point out a dozen communities of highly intelligent colored people in Washington with Jews on every business corner conducting the business which absorbs the substance of the neighborhood.

What is most to be wondered at is the fact that the merchant class falls far below the average intelligence of the people whom they serve. As we look about the large cities of the country and see the woeful lack of business efficiency among the Negro people, we are set to wondering if after all, the race must forever be a people to hew wood and draw water for the more energetic or more efficient folk of lighter hue.

These are, however, let us hope, but temporary disabilities which will pass away with time and experience.

These happenings of the past few weeks serve to awaken serious and sober thoughts. He that thinketh he standeth let him take heed less he fall. After all, let us not be too sure of our boasted progress and success. We are over-prone to boast of the wonderful things which the race has accomplished. We seem to delight in nothing so much as this idle boasting. Let us now stop bragging and begin to think.

NEW YORK CITY WORLD
MARCH 15, 1925

NEGRO CULTURE AND ART BEARING FRUIT IN HARLEM

Poets, Writers, Musicians, Dancers, Actors, &c., Are Being Developed in Settlement.

BROADWAY RECOGNIZES ABILITY OF THE RACE.

Community Bids Fair to Produce Something Entirely New in Creative Work.

By Lester A. Walton

Publication by the Survey Graphic Magazine of a special number devoted to the large Negro population of Harlem has served to draw attention to this community. The Sunday World in a recent issue touched on one phase of existing conditions. There is, however, the artist's side.

Tuskegee Institute, Alabama, portrays Negro civilization of to-day at its best. Its influence, its bigness and systematic methods of procedure demonstrate the Negro's capability for leadership; Durham, N. C., Negroes are proving the race can efficiently and conservatively conduct large, successful business enterprises; Chicago Negroes emphasize the marked progress the group is making in various avenues of endeavor; but North Harlem is the seat of contemporary Negro art and culture.

A Mecca.

Negro Harlem is the mecca for ambitious poets, writers, singers, actors, sculptors and dancers who come from every section of the United States, also from South America, Europe and Africa. The community bids fair to give to America and the world something new and distinctive in creative work.

So favorable an impression did Augusta Savage make as a student of sculpture at the Rand School that her teachers advised her to join a class of American artists sent to study at Fountainbleau, France. It will be remembered she was prevented from making the trip, the New York members of the committee in charge of arrangements drawing the color line.

Harlem has given inspiration to two of the most promising young Negro poets. Claud McKay was born in the West Indies. Countee Cullen was brought up in the section where he now lives. One of his seven poems on Harlem life was published by The Bookman, entitled "Harlem Wine."

Annually an art exhibition is held at the 135th Street Branch of the New York Public Library, when the paintings and drawings of Negroes win great praise. Some of the exhibitors are non-residents. E. A. Harleston, Laura Wheeler, Cecil Gaylord, W. Russell and Albert Smith were among those to win favorable mention at the last exhibition.

There is quite an array of ambitious writers. Some are turning attention to fiction with fair success. The Negro has a golden opportunity for creative work in this field.

Negro Harlem is destined to make a valuable contribution to the stage. That time will come when the Negro playwright gets a hearing. The spectacle of Negro actors appearing at uptown theatres in former Broadway successes makes no serious appeal. Success is achieved by doing something original uncommonly well, not by inviting comparison, usually requiring a modicum of charitable consideration. Before Charles S. Gilpin made a pronounced hit in "The Emperor Jones" he had been seen for years with other members of his race of experience and ability in plays originally written for white actors. Until cast in Eugene O'Neill's dramatic offering, his success was but mediocre.

Cheering News.

Negroes have not made great strides in the drama because but few plays of real merit have been written dealing with Negro life. It was, therefore, cheering news when announcement was made a few days ago that Alex Rogers, the race's leading playwright, had just completed the first Negro comedy drama, which, in all probability, will be produced first in a Negro environment.

Singers, those of long residence in Harlem and those who take up temporary abode, find the big colored musical shows and New York night pleasure palaces offer the best opportunity to earn a livelihood. Some bent on making a mark as soloists in a more serious line of work usually temporarily embrace one of the two alternatives as a means to an end.

New York is chosen as the home of their adoption by most Negro performers and Harlem as the home of their residence. The Colored Vaudeville Benevolent Association and the Dressing Room Club are two favorite places where members of the profession gather.

Harlem furnishes most of the singers and dancers for the chorus of the colored musical attractions. Since the success of "Shuffle Along," girls with no previous stage experience, but who are good looking, have been recruited for "Runnin' Wild," "From Dixie to Broadway," "The Chocolate Dandies" and other worth-while companies. Florence Mills, star of "From Dixie to Broadway," is a Harlem product.

The average Negro child is a natural-born singer or dancer and takes to it as a duck does to water. A visit to any of the private dancing schools conducted in Harlem will bear out this statement. Tots may be seen doing a song and dance with little or no trace of the amateur.

The National Ethiopian Art Theatre, Inc., fostered by the Harlem Community Theatre Organization, Anne Wolter, General Director, is the latest concerted movement offering the Negro opportunity for self expression.

Included in its aims are: To offer the opportunity of proper training for professional stage work to Negroes; to train competent teachers in dramatic art, dancing, public speaking and diction; to aid in the development of playwrights and directors of professional stage productions.

A word picture of Negro life in Harlem from other perspectives might furnish melo-dramatic reading, but a verbal panoramic view of this seat of Negro art and culture, yet in its infancy with its varied activities, shows a bright and optimistic side of encouragement.

The Negro is beginning to find himself. To-day he has a higher appreciation of his own than ever before. This appreciation is beautifully expressed by Countee Cullen in "To a Brown Boy," in the Bookman, as follows:

That brown girl's swagger gives a twitch
To beauty like a queen:
Lad, never dam your body's itch
When loveliness is seen.

For there is ample room for bliss
In pride in clean, brown limbs,
And lips know better how to kiss
Than how to raise white hymns.
And when your body's death gives birth
To soil for spring to crown,
Men will not ask if that rare earth
Was white flesh once or brown.

PHILA. MO'N. PUB. LEDGER
FEBRUARY 19. 1925

A PHILADELPHIA BANKER, commenting on the recent suspension of two banks in this city organized by and operated especially for the colored people of Philadelphia, expressed the opinion that one reason for these failures was the unwillingness of the Negroes themselves, as a whole, to cooperate in movements that tend to intensify class and racial consciousness and enlarge existing race barriers. In other words, that when Negro banking institutions undertake to finance apartment houses, theatres, and so forth, established especially for the occupation and patronage of the colored people, they lack support from their own people and are finding out that the Negro seeks to improve his surroundings by other means. While it is true that racial advancement must in great measure depend upon the efforts of the members of a race themselves, there is hope for the future of interracial relations in any tendency that seeks to minimize instead of intensifying racial divisions.

JUDGED BY OUR WORST IN:

1.—Religion
2.—Politics
3.—Business
4.—Society
5.—Fraternities

By MOSES HUNTER

One of our greatest handicaps in taking our rightful place in the society of races, is the fact that we are judged invariably in every sphere of our activity by the behavior of the worst performers in our group.

In matters religious the one who is hauled into court for misdemeanor, and it becomes known that such person is a high churchman, the incident is seized upon by almost every white reporter to brand the entire race with the foul and nauseous character of the one erring and misguided individual. No such unfair and un-American methods are used in the case of other groups in our polyglot population. To treat in this way a weak and struggling, submerged and prosecuted race, is to place it under a burden too grievous to be borne.

If a poorly organized and disciplined congregation go into the common social market, to secure funds to build an edifice and are successful in receiving financial assistance but fail to measure up according to agreement, invariably their failure serves as a basis by which all church organizations seeking financial favors are judged.

* * *

Politically speaking we are likewise innocent sufferers because of a distorted and inexcusable false reasoning. Our honest, efficient, upstanding political leaders, many of whom have prepared themselves for leadership in the great schools and universities of the country, not self-servers, but men and women of the race truly seeking to serve a bigger and better interest of the many, rather than sordid and selfish interests of the few, contrary to all logical conclusion and out of consonance with the fitness of things, are not the ones who enter into the equation when an appraisement of the race is up for consideration. Rather it is the low cast ward politician who figures in a disgraceful fist fight or gun play on election day and is the star attraction in police court the day following, who is taken as an example of Negro progress in citizenship. Newspapers reporters of our great dailies eagerly pounce upon such opportunities to brand the race as unfit for the suffrage. Judged By Our Worst! What are you going to do about it?

* * *

Again in our business relations those of us who are conservative in our methods and adhere closely to safe and sound business principles and succeeded in their undertakings are not the ones upon whon the public press and opinion rate the business ability of our group.

Whenever a business venture is launched by even the most conservative members of our group in any community, the press as a rule doesn't consider it as having any news value and, therefore refusing to give it place in their news make up for the information of the public. But whenever a reckless and thoughtless group attempts a business venture and makes a shipwreck out of it, it at once becomes the most interesting and absorbing topic and is played up in front page articles under the biggest wood type flash lines which scream and shout to a public previously prepared for it by a subtle and wicked propaganda daily directed at the Negro Race.

Socially we are judged by the conduct of the loud and boisterous ones who make themselves ridiculous in public places, rather than by the conduct of our cultured, refined and mannerly ones who might happen to be in the same place at the same time. If, as it very frequently happens, the disorderly ones are hailed into court the facts are paraded in the public prints and afford opportunity for an unfavorable prejudgment from which the race as a whole suffers untold agony.

* * *

Then there is the secret order the lodge—those are organizations that play so large a part in our group activities. A wonderful workin race uplift and solidarity must be accredited to their wholesome influence. In various parts of the country they have erected costly and imposing buildings for the use of their membership and the accommodation of business enterprises of Negro origin and control. The history of no center of Negro population is complete that fails to account their contribution to the wealth and stability of the community. But, due to an opinion erroniously arrived at by a casual observance or superficial analysis of the conduct a few incorrigibles in the ranks, our fraternal orders are victims of an unreasoning prejudice that would brand them as mere theatres where burlesque and buffonery run riot. Judged by our Worst! What's the answer?

* * *

Now listen, brethren, our future status, our being able to take our rightful place in the upward climb of races and nations, and force an appraisement which takes our most worthy achievements into the equation, in a large measure, will be predicted upon our facing these conditions as facts that actually exist You cannot go around a fact and get anywhere. You must go right up to it and salute it as being a matter of fact. We need a new program—a program by which we can place before the public our better selves in every phase of our racial life, whether in religion, politics, business, society or fraternity. Yes, there is no mistake about it—we are judged by our worst.

Dr. Sutton Griggs Back In Memphis

Dr. Sutton E. Griggs is back from Holly Springs, Miss., where he went to further his campaign in the interest of having negro education address itself to the task of reshaping racial traits. He delivered an address on this subject to the faculties and students of M. I. and Rust colleges.

Teachers and students of the two colleges have entered upon a study of his philosophy of racial advancement. Prof. J. R. Ramsey, president of M. I. college, will make it one of the requirements that students graduating from the college and teacher training courses familiarize themselves with Dr. Griggs' philosophy, found in "Guide to Racial Greatness" and "Stepping Stones to Higher Things."

Dr. Griggs will speak in Hot Springs. Ark., this week.

N. Y. City
JAN 16 1925

Negress Gives $25,000 To Educate Her Race.

The largest single gift of an individual Negro to the cause of Negro education was made yesterday to the Hampton-Tuskegee endowment fund. Miss A. Lelia Walker, President of the Madam C. H. Walker Manufacturing Company subscribed $25,000 to the fund as a memorial to her mother, founder of the company. Mrs. Walker made a fortune in the manufacture of cosmetics and toilet articles.

RACE NEEDS BUSINESS INITIATIVE.

When we look around in so large a place as New York's Harlem, where there are said to live and have their being some 150,000 Negroes, and observe that it is possible to find but a few Negroes engaged in business enterprises, with banks of their own in which to deposit their money, the business enterprises being of the fewest and most inconsiderable character, and when we realize that this condition is very general throughout the country, and when we all know that there can be no race success without business initiative and development the natural conclusion would be that the Negro is not by nature a tradesman and financier. Is that conclusion correct? It is to speculate.

If the Negro has not natural gifts of the tradesman and financier, and must perforce buy of white persons while selling them nothing but labor, and must depend upon white persons to do his financiering for him, can he develop these gifts in so far as to make him wealthy and self-dependent? They make the profits and give employment to others who sell things; they who only buy things have nothing to show for it but the things they buy, and to their buying there is never any end, and neither on that account is there any end to their poverty and dependence. What is true in this respect of the Negroes of the United States is said to be measurably true of them in the West Indies and in Africa. The Asiatics are different. Why? The Europeans and European Jews are different. Why?

Mr. W. P. Evans conducts "Evans' White Front Department Store," said to be one of the largest concerns of its kind in North Carolina, at Laurinburg. He wrote to the authorities of Howard university, and some 12 other of our schools that have a business course, to recommend some students for employment as clerks and salesmen, with opportunity for promotion. He should have got an army of volunteers from the commercial courses of the 12 colleges he addressed. What did he get? In published correspondence he stys: "I regret to say that up to now none of the colleges offered the name of a single young man whom they considered possessing business qualifications and aspirations. I must confess that this condition has a discouraging effect upon those of us engaged in mercantile pursuits." Mr. Evans ventures the following conclusion:

"Am I to understand that acter the expenditures of millions of dollars by philanthropy, and a multitude of human and parental sacrifices to give the Negro youth the white man's education that he is not inculcating the white man's business means and methods to use it?

"I submit that there are thousands of college graduates of the race in Pullman cars, poolrooms, and cabarets of the north, who obtained their college education without any definite business purposes in view, and today are mere parasites in the construction forces of the race. If we are craving the white man's education let us crave and conserve the white man's business methods of using it, otherwise our race will grow top-heavy and our colleges will in the end prove to be trapdoors, dumping thousands of young men and women into the abyss of idleness, unemployment, and social mockery."

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ADVERTISING GEORGIA

Advertising largely makes an individual business or state. It either makes for the weal or woe of either. The only advertising that helps and helps permanently is that advertisement that tells the truth. Advertising that misleads the public or tells just half of the truth, injures the cause it espouses and handicaps it in growth and development.

The newspaper is the greatest medium of advertising. It matters not what other medium may be adopted as an avenue to reach the people, the newspaper will reach the greatest number and have the greatest influence on the public, whether the question is material or immaterial. The white press of the south in its effort to helpfully advertise the state and its resources has by telling half of the truth greatly injured its development and progress. It has been the policy of the daily press to play up the advantages of a part of the people at the expenses of the other part. The press has not had in view the development or promotion of all the people as a whole, but has confined its columns to the interest of the white man to the exclusion of the black man. Advertising of our state and the southland has been purely a race issue. The white man has persuaded himself to believe that if he can limit the Negro's possibilities, industrially, economically and politically, that the white man's success and material progress is assured along these fundamental lines. In politics it has been the policy to exclude him entirely. In industry and economics to limit his possibility to a stunting degree. In education, to starve him intellectually by its miserly policy. The educational funds have not been distributed as a public trust for the public good, but as a special fund for white people only. And the white press has been very largely responsible for this suicidal policy.

The truth alone will make a people free. Statesmanship alone will build a lasting and enduring civilization. The suppression of crime to the utmost limit will make a country safe, both for capital and labor. But if the law is enforced along racial lines, lawlessness and outlawing will menace all the people without regard to race, and capital and people will steer clear of such a state or country.

The effort of Messrs. Holleman, Brown and others to spend a million dollars in advertising our state to the world with a view of inviting capital and people to come over and help us to develop our inexhaustible natural resources, will be all money and time wasted unless this publicity is built upon fair play, honest dealing and law enforcement. So long as the daily papers that claim to speak for the people of Georgia and the south adhere to their policy of misrepresentation, their policy of enforcing the law against black folk and winking at crime among white folk, capital will find other fields for investment and good people will remain where they are, outside of Georgia and the south. Publicity without the truth and the whole truth will not prevail long because time will prove all things. It is better to let the people know the real conditions extant, than to deceive them and let them find out for themselves later that you fed them on falsehood and misrepresentation.

It is impossible for any Negro man in our state to get a real manly, straight-forward article published in a white paper. The only Negro for whom the columns of the daily press is open is the "hat-in-hand brother," the "me, too, boss" Negro, and the Negro who talks about training the Negro youth to do menial labor; servants for white folk who plays up the demagogy that the white man is our best friend, and who picks a little piece of cowardly camouflage from his speech or sermon that has a tendency to keep the Negro in the place the white man has fixed for him.

If a white man runs over a pedestrian and kills him, injures or cripples him, he is referred to in the daily paper as "Mr. So-and-So ran over Dr. So-and-So." They say the accident was "unavoidable." But when a Negro runs into or collides with a white man's automobile or another Negro's automobile, he is referred to as "speed demon," "black bandit," "Negro outlaw," and the result of this dual policy, of one propaganda for the white man and another for the Negro, white men and women are being run over in the streets of our city by white "speed demons" daily. It is seldom a Negro collides with an automobile driven by white people, or runs over and injures the occupants of another automobile. But it is almost a daily occasion for white people to run automobiles over one another.

As an example of the dual policy of the daily newspapers—last week we received a communication from a hard working colored man who was afraid to sign his name to it. He told of an incident in a south Georgia county where the Negroes had a singing convention which white men attended. The leader of the singing in speaking commendably of his race and its musical talent, classes the Negro songster above the white songster. A few weeks afterwards, this Negro leader, who was a preacher of the gospel, was waited on one Saturday night, called out of his home by a band of white men under the pretense that they wanted to buy some hay. They seized the old man, took him to the woods, whipped him unmercifully, told him to go home, make a crop this year, then leave the county, and if he mentioned what happened to him to anybody that night, they would make a quick job of him. This communication was sent to the Constitution, who as a rule leads all the southern newspapers in preaching law and order. The Constitution refused to give this article space or to make comment on it or to return it to the writer. But there was a half dozen other crimes alleged to have been committed by Negroes published by the Constitution, played up in daring headlines.

Just so long as this condition obtains, ten million dollars will not help Georgia, industrially, economically, nor in developing her resources. Capital will not come into Georgia for investment where life is so cheap and where hard working men are taken from their homes by cowards at night and beaten unmercifully. For the reason that if life is not regarded in a community, capital will hardly be regarded. If life is unprotected, capital will be unprotected. Good citizens would rather live in a state where they have law and order and make less money, than live in a state where lawlessness prevails and have more money.

First, we must convince outside people and outside capital that we are law abiding people; that a black man's life, happiness and prosperity is as safe in Georgia as a white man's; that law and order is supreme; that every citizen, without regard to race or color, may express his views without fear of bodily harm or being waited on by night riders and regulators; that ample and adequate provisions are made for the education of all children. The color line must be wiped out and a man permitted to vote according to his conscience, and that every individual who wills is permitted to exercise the right to vote; a free ballot and a fair count vouchsafed to every law abiding citizen; that the masses be educated practically in both industry and agriculture.

When capital understands that it will be safe in Georgia because the law is enforced not only against the whiskey runner but against every violator, that life is safe, school facilities ample and adequate, capital will come and bring the people with it. Until that day shines in Georgia, capital will be timid and immigrants will remain away, and the millions that Brown and Holleman have in mind for advertising purposes will be wasted for they will be sowing seed on stony ground. All the people must be considered a part of every community and state program. If any part is left off, the program will fail. The white man must stop planning to build up the country or develop its resources and leaving the colored man out. He must be included.

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Racial Consciousness — 1925.

ADVERTISING GEORGIA

Advertising largely makes an individual business or state. It either makes for the weal or woe of either. The only advertising that helps and helps permanently is that advertisement that tells the truth. Advertising that misleads the public or tells just half of the truth, injures the cause it espouses and handicaps it in growth and development.

The newspaper is the greatest medium of advertising. It matters not what other medium may be adopted as an avenue to reach the people, the newspaper will reach the greatest number and have the greatest influence on the public, whether the question is material or immaterial. The white press of the south in its effort to helpfully advertise the state and its resources has by telling half of the truth greatly injured its development and progress. It has been the policy of the daily press to play up the advantages of a section at the expenses of the other part. The press has not had in view the development or promotion of all the people as a whole, but has confined its columns to the interest of the white man to the exclusion of the black man. Advertising of our state and the southland has been purely a race issue. The white man has persuaded himself to believe that if he can limit the Negro's possibilities, industrially, economically and politically, that the white man's success and material progress is assured along these fundamental lines. In politics it has been the policy to exclude him entirely. In industry and economics to limit his possibility to a stunting degree. In education, to starve him intellectually by its miserly policy. The educational funds have not been distributed as a public trust for the public good, but as a special fund for white people only. And the white press has been very largely responsible for this suicidal policy.

The truth alone will make a people free. Statesmanship alone will build a lasting and enduring civilization. The suppression of crime to the utmost limit will make a country safe, both for capital and labor. But if the law is enforced along racial lines, lawlessness and outlawing will menace all the people without regard to race, and capital and people will steer clear of such a state or country.

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THE ASSOCIATED PRESS

The annual meeting of the Associated Press, held last week, in New York City marked the twenty-fifth anniversary of this great news gathering and dispensing organization in its present form. President Frank B. Noyes, in a speech made upon his reelection to the head of this body, said that he found that even within its membership are those who only dimly realize its purposes. He sought to define these as parts of the instrumentality through which twelve hundred member newspapers exchange views and news, one with the other, the staff of each paper acting as collectors of original news.

The organization was declared to be purely democratic, cooperative and non-profit making. Fifteen newspaper men connected with member newspapers act as its trustees. The news that is required must be non-partisan, without bias of any sort and as nearly as possible accurate. That it has at times fallen far short of these ideals is admitted, but these occasions were referred to as individual errors and not intentional departures from the principles laid down by the founders, who included such leaders of American journalism as Victor F. Lawson and Melville E. Stone.

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While the Associated Press has in times past figured as one of the rankest offenders in the distribution and publication of propaganda intended to disparage the Negro in the estimation of the American public, an improvement has been perceptible of late years in this regard. This may be due to the general tendency in the better class of American newspapers to give all classes a fair deal, irrespective of race or color.

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The Pulitzer School of Journalism, as we understand, which is a department of Columbia University, offers an annual prize of $500.00 for the best editorial written the current year. What are the basis from which the judges reason to determine the merit of the editorial submitted we are not advised. We do not know the points that count, or that are recognized by the judges in reaching their conclusion; but it seems from press dispatches that President Nicholas Murray Butler, of the School of Journalism of Columbia University announced a few days ago that the prize of $500.00 had been awarded to the Charleston (S. C.) News and Courier for the year's best editorial entitled, "The Plight of the South." This editorial was published in the News and Courier November 5, 1924.

Atlanta Independent

While we do not set our judgment up against the learned judges who determined the merits of the many editorials submitted to them for judgment, we believe our judgment and experience is worth something, and we submit, after careful reading of the editorial, taking into consideration the subject and the argument used in the discussion, that there is nothing extraordinary about the prize editorial. We believe that the judges in considering the editorials submitted to them for judgment should have made the truth, the whole truth, the telling element in the making up of their opinion.

5-14-25

The burden of the argument submitted in the prize editorial was that statesmanship in the South was in a state of decay. This statement is true so far as it goes, but its truth is weakened inasmuch as it confines the condition discussed to the South, which portrays only a part of the truth. Whenever prejudice enters a decision, truth and fairness suffer. We do not deny that statesmanship in the South is in decay, and there is no upstanding character or individual who speaks for the South, but the plight of the North is the same. There is no upstanding character in the North, East or West, who stands head and shoulders above the common herd and expresses the sentiment, though and statesmanship of the North as did Blaine or Reid in their day Conklin in his day, Lincoln in his day, Walcot or Teller in their day Sherman or Foreaker in their day, Thurston, Spooner or Leland Stanford in their day. It is true that the South lacks a Grady, a Ben Hill a Harris, a Beck or a Culberson. South Carolina has no Wade Hampton, North Carolina no Vance, Florida no Call or Pasco, Arkansas no Garland, and neither has New York an Everett, nor Massachusetts a Hoard.

There is absolutely nothing new or original about the prize essay. The article is commonplace and advances no idea that the average newspaper in the country has not discovered and discussed. The Independent has written at least a half editorials covering the same field of thought, in which it deplored the decay, not only of southern statesmanship, but of American statesmanship. Every section of our country is common in the lack of national leaders. No man in the East, West North or South, who is a member of Congress today is accorded distinguished leadership in the public mind. Statesmen have been displaced by politicians, and measures no longer is the dominant thought in Congress, but politics; and jobs is the measurement of man's usefulness in public office.

If any section of our common country dominates, and forces its views upon the other section of our common country, it is the South. The North, East nor West can put no constructive program through Congress if the South objects. The South can put any program that it settles upon through Congress, if it insists. There is no stronger proof of the leadership of the South in the national life than the putting through of Congress millions in coins to erect the monument at Stone Mountain, Georgia, to celebrate and to immortalize the lost cause. The action of the Florida legislature a few days ago in unanimously rejecting the proposition to place Grant's head in a conspicuous place in the great picture at Stone Mountain is another reflection of the South's views and ideas, and demonstrates the South's leadership over other sections.

We feel that the principal elements of merit entering into the prize essay or editorial should be based upon truth and fairness. Merit should not be based upon entirely how well the article was written, its diction or language, but the moral it carries, and the weight of the paper as a contribution to standard literature. We do not think that the judges or President Butler would hold that the South Carolina editorial is a contribution to American literature. And, the most admirable thing about the editorial was the frankness of the News and Courier in admitting the truth as it applied to its home section, and it must have been the element of candor permeating the editorial which appealed to the judges, and determined their decisions instead of its real merit.

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We carry the prize editorial in another column of this issue.

Racial Consciousness 1925

Kelly Miller Says

(Afro-American 3-28-25 Baltimore, Md.)

The Negro is least efficient of our cosmopolitan population in the business world.

The Chinaman washes his clothes, the Greek and the Italian cook and serve his food, the Jew supplies his clothes, the German butchers his meat and the Irishman his groceries. All of the surplus advantage of the middle man goes to the more enterprising race.

Business is the essential function of the city in our scheme of economy. The Negor must enter into business or get out of the city.

Negro In Business

The Society for the Study of Negro Life and History, at its recent meeting in Washington, devoted one session to the consideration of the Negro in business. It was decided to undertake a survey of the business field for the guidance of those who may seek accurate information on this subject for scientific or practical purposes.

A survey that is to be accomplished with requisite comprehensiveness and accuracy, so as to be of any real value or advantage, is necessarily an expensive undertaking. A financial institution interested in the merging of the two rival street car companies of the District of Columbia has recently spent fifty thousand dollars in making a preliminary survey of the field.

Dr. Woodson is known for the accuracy and thoroughness of his work. If the means can be secured, the undertaking would be accomplished with his well known thoroughness and efficiency. The project is more than worth while.

Business In Cities

Negroes by the millions are now crowding into the cities of which business is the principal pursuit. But the black man lingers shivering on the brink and fears to launch away. He loiters around the outer edge of industry, a menial servant, out and out hand helper, but rarely ventures forth on his own footing.

Much of the wild talk which we are forced to hear about the marvelous accomplishments of the Negro in business are but idle mouthings and vain glorious boasting, about things as imagined rather than as they are. The time has come for a sane facing of the facts.

Least Efficient

The Negro is not the least efficient of our cosmopolitan population in the business world, but he shows less business capability than in any other pursuit, or sphere of activity.

The facts stare at us so shamingly that we hide as it were our faces from them. They cry aloud in the streets and sound forth from the alleys. New York, Philadelphia, Washington, Chicago and Baltimore have a Negro population of over a hundred thousand each.

These Negroes in these cities are comparable with the total population of Dayton, Ohio, Scranton, Pa., Albany, N. Y., Wilmington, Del, and Trenton, N. J. It is a safe statement to risk that a single white man in any one of these cities conducts as much business as all the Negroes in the five combined.

Well Educated

The Negroes in these cities are as well educated to all intents and purposes as the whites so far as scholastic instruction is concerned. The public schools are wide open from the lowest to the highest grades of instruction, practically free of cost. The race has full political rights and equal protection of the law. And yet the Negro so far has made no serious attempt to conduct business enterprises adequate to the needs and necessities of his own race.

Negroes are everywhere great customers, but rarely ever functions as a middle man to handle the articles of consumption. He does not feed or clothe or house himself. The feedor clothe or house himself. The Chinaman washes his clothes, the Greek and the Italian cooks and serves his food, the Jew supplies his clothing, the German butcher his meat and the Irishman his groceries. All of the surplus advantage of the middleman gots to the more enterprising race.

Whites Have Trade

In the city of Washington I cannot purchase a suit of clothes for myself, a silk dress for my wife, a suit of furniture for my parlor or a set of hardware for my kitchen from a dealer of my own race. Education so far has had little or no effect on the situation.

The Negroes have captured Le Droit Park, a fashionable residential section of the national capital. The most intellectual and best favored element of the race reside in this subdivision. The whole section is interspersed with groceries run by Jews, which absorb about one-third of the income of the Negro population.

The education of the storekeepers would fall many degrees short of that of the customers whom they supply. There is not a Negro store of any consequence in the whole neighborhood.

What I have saidof Washington is equally true of New York, Philadelphia, Chicago and Baltimore. I have traveled and made close observation all over the United States. The conditions I have described are general.

Negro Business Streets

There is usually a Negro business street in every city, or perhaps I had better say, Negro business block. The types of the business are of the sumptuary sort, appealing immediately to the palate or bodily vanity. Barber shops, shoe shine stands, beauty parlors, pool rooms, dance halls, moving pictures, restaurants, and drug stores usually predominate. Dry goods stores, furniture,hardware and groceries, and the like are usually operated by the whites. The Negro sells his service rather than merchandise.

After quite a careful inspection of Negro business in all parts of the country, I am convinced that "U" street in Washington is the best Negro business street in the United States, taking into account, the range and variety of enterprise, the neatness of appearance and display of goods.

This street for fully half a mile, is given over to Negro dealers. If I am mistaken in this I invite comparison from other cities. And yet the Negro business men of Washington do not supply one per cent of the needs and necessities of the race.

Unlike the Jew and the foreigner or even the Chinese and the Japanese, the Negro does not undertake to cater to the whole community. The Jew never opens a store for Jews, or a Jewish bank, but he appeals to the whole community.

Jim Crow's Own Race

At one time the Negro did undertake to operate barbershops and restaurants for white people only. But recent competition on part of the whites has driven them almost completely from the field.

The Negro is, I presume, the only race on the face of the globe who will undertake to conduct a business to the exclusion of his own flesh and blood. But this was an incident of slavery which let us hope will pass away with that dead and gone institution.

Why does the Negro not conduct serious business? This is a serious question and seriously must the Negro answer it. The race is now flocking to the city by the millions. Business is the esstntial function of the city in our scheme of economy. The Negro must enter into business or get out of the city. I am persuaded that it is not a question of ability or of experience.

We naturally expect three white boys out of five to make success of nine Negroes out of ten to failure in the same project, notwithstanding that he may have a superior business undertaking. We foredoom education, and a clientele of his own race and color.

Many Prefer Whites

It takes great courage to affirm that there is no connection between business capacity and race or color in face of the plain facts of observation. But I have the audacity to affirm it. Facts are too often deceptive. A straight stick looks crooked in clear water. It is entering into the very consciousness of the Negro that the race is incapable of doing business. We become what we constantly feel we are.

Let me throw into the scale one or two simple facts which will refute misleading appearances. In Boley, Oklahoma, and Mound Bayou, Miss., where there are no white dealers, Negroes conduct the appropriate volume and variety of business, as acceptably as is done in white communities of like size.

In Mound Bayou

Two thousand Negroes in Mound Bayou conduct more of the standard form of business than two hundred thousand of the same race in New York City. The Negro is greatly indisposed to do for himself what the white volunteer to do for him.

In the second place, I would call attention to the fact that Negroes in all parts of the country operate drug stores with efficiency and succduct a drug store as any other form of business. The same amount of intelligenct, industry, sustained attention aplied to any other type of business would bring like success.

Hope For Future

The business enterprises now under way under Negro initiative and management are interesting and encouraging as earnest of what we may hope for in the future. This is especially true in the sphere of associated business where the small surplus earnings of the many are combined to swell a great enterprise. This especially true in the sphere of associated business where the small combined to swell the great enterprise.

Insurance companies, banks and building associations are now forging to the fore. The race is building up a body of men who are gaining the experience and efficiency necessary to the conduct of associated business.

After all has been said and done confidence lies at the basis of business. But we must remember that after all it is the smaller business on the basis of individual enterprise that must be encouraged as a racial policy. We may be called upon to apy a protective tariff to encourage the infant industry.

It will be a wise policy in the long run to pay, if necessary, a small margin of difference to the Negro dealer until he gets on his feet where he can compete in the open with all rivals.

Law Of Competition

However, the Negro dealer must understand that he is confronted by the iron law of competition. He cannot hope for long to impose a protective tariff with a view to building up racial industry and enterprise. We all wish to purchase in the cheapest market. Free trade is in harmony with human nature.

Protective tariff after all is but a limited epedlency. Before I became aware, I find that my space has been exhausted. There are so many other things which I have in mind on this subject that I will reserve them for my next release.

IMPORTANT ITEMS DISCUSSED BY HISTORICAL BODY

(By J. A. Jackson)

The Tenth Annual convention of The Association of Negro Life and History was called to order at the John Wesley A. M. E. Church this week. Sessions began on Wednesday morning and were held three times daily and on Thursday. "Africa of Today." Dr. James Dillard of the Jeanes and SlaterFunds gave a vivid description of "Africa from Port Said to Capetown." William T. Laprade, Professor of History at Duke University, discussed early Negro communities in a manner that disclosed intense research.

The Wednesday afternoon session was devoted to consideration of the Negro Press and proved to be one of the most interesting. Perhaps because of the dinner tendered the visitors at the Whitelaw Hotel by the Association before the session and the prospect of a smoker luncheon that was tendered by Charles Lane at the Lincoln Theatre after the session. At the close of the Whitelaw banquet the visitors were photographed before the hosterly by Scurlock.

The Press session was conducted by Robert Abbott, publisher of the Chicago Defender, who acted as chairman, with Robert Vann, editor of the Pittsburg Courier, as the principal speaker. E. Washington Rhodes of the Philadelphia Tribune, discussed "The Problems of the Negro Press". J. A. Jackson, Executive Editor of the Washington Tribune, submitted for L. H. King of the New Orleans Christian Advocate, who was unable to attend. Rev. Bragg, of Baltimore, presented a very vivid word picture of the first attempt to organize a Negro Press Association in 1878 at Atlantic City.

An interesting discussion followed the addresses of the speakers. Several quite intelligent suggestions were made that would tend to make more solid the foundation of Negro Journalism, thus making research of a historic character more easy for subsequent generations.

On Wednesday morning, the sessions likewise were productive of much discussion. W. Gomez of the Bankers Fire Insurance Co. of Durham, N. C., and Trueman Gibson of the Supreme Life Insurance Co., of Columbus, Ohio, were the principal speakers on "Business Phases of Race Life."

The Thursday night session was devoted to religious matters with the following program of speakers, all of whom were present.

Thursday, 8 p. m.—"The Negro Church." Presiding: Bishop John Hurst of the African Methodist Episcopal Church.

"The American Pulpit and the Negro," Rev. Wm. L. Imes of the Lonbard Street Presbyterian Church, of Philadelphia.

"The Negro's Contribution to the Religious Life of America," Bishop L. W. Kyles, of the African Methodist Episcopal Zion Church.

Music. Selections rendered by Miss Estelle Pinkney.

Others who spoke were R. Maurice Moses, on "The Lung Block"; Abram L. Harris, on "The Condition of the Negro in Pittsburgh"; J. P. McConnell on "The Contribution of the Negro to the History of the South," and Charles H. Wesley on "Slavery and Industrialism." Musical selections were rendered by Dr. C. S. Wormley.

From developments of the convention ,it seems apparent that the future of the organization is assured through one or the other of two mediums, perhaps a combination of the two, and the work of J. Carter Woodson will be firmly established so as to no longer require the tremendous personal sacrifices of few members who have thus far carried the burden of work involved. The directing agencies of the race seem to have at last caught the vision of the vital value of the Association.

A permanent endowment fund will likely be created, and the organized support of our educational institutions will with little doubt grow out of the conference.

AFRICANS AND JEWS

PRESS bureau reports give us the facts that African and West Indian immigration is decreasing. That should meet with your approval, not that you are glad to have America to yourself, but be proud to know that dark men are beginning to realize they can't win victory by running away from the battlefield.

Only 791 native Africans emigrated to the United States during the year ended June 30, 1925, as compared with 1,243 during the year 1924. This is a decrease of 11,452. West Indian immigrants also showed a marked drop in 1925 to 325, approximately one-seventh of 2,215, the 1924 total.

Unlike other races, the African comes to America to make money, **KEEP IT,** and **stay.** West Indians show a slight improvement on the native African's manner by clannishness, but they also **STAY.** Contrast this with the Zionist movement of the Jews. One of the last acts of the congress of the Zionist was the acceptance of a budget of **$5,000,000** annually to help **rebuild Palestine** and make living and economic conditions better for the younger generation of Jews.

Ask any African how much he has sent back home to help rebuild Africa and he'll get mad.

Capitalizing the Word "Negro"

By William Pickens

IT WAS a custom growing out of American slavery to write the word Negro with a small "n" (negro). That custom had at least a semblance of reason in slavery days, but even that semblance has passed, as we shall explain.

In some of the very old English books, and books beyond the influence of the customs of slavery, the word Negro was capitalized ages ago.

Of course, the word was originally a common adjective in Spanish, derived from the word niger, Latin, adjective meaning black. But the word is in its present use a noun, designating a particular race or group. When a noun denotes the name of a particular person, group or institution it is a proper noun, and should be capitalized. To say that the word Negro should not be capitalized simply because it is derived from a common adjective which was used as a substantive to denote at first "black people," is as erroneous as to say that when a man's name is Baker, Shoemaker or Smith, the name should be written in lower case letters (baker, shoemaker or smith), simply because those words in fact were derived from the common nouns, and denoted in their beginning the trade or vocation of people. Any common noun becomes a proper noun when used to denote a particular person or thing, or a particular group of persons or things—"Sirius" and "Dog Star."

It is manifestly indefensible when an American newspaper puts it this way in a news column: "The inhabitants of this town are 5,000 Caucasians, 33 Mongolians, 3 Indians and 652 negroes." If the word Negro is a common noun it is by no means co-ordinate with "Caucasian, Mongolian and Indian."

But, it might be said, we would also write "white people and Mongolians" and not capitalize "white." Yes, and that is because "white" is not exactly co-ordinate with "Mongolian." "White" is simply a descriptive adjective—not a racial name but an inaccurate racial description. There may be some brown "white" people and there are certainly white "Mongolians." And in the accepted meaning of "Negro" in America, there are certainly black, brown and white "Negroes." The term "Negro" is no longer "negro," meaning black, but is now a proper noun designating a group of people, a race. We do not, of course, capitalize "whites" and neither do we capitalize "blacks," nor should we capitalize "colored." These descriptives—"white, black, colored"—are co-ordinates, simply descriptive adjectives—more or less ineptly applied, of course. But, while "white" is co-ordinate with "black or colored, or brown or yellow," still "white" is not co-ordinate with Negro. The word Caucasian is co-ordinate with the word Negro or the word Mongolian.

We sometimes use other words more narrowly designatory of race: Celtic, Gallic, Slav—and we capitalize these words, as we should.

The word Negro was capitalized before slavery, but it looked inconsistent for a slave-owner to advertise for sale: "six plows, 3 mules, 2 cows, 6 bales of cotton and 10 Negroes," capitalizing only the last. It looked bad to capitalize the name of a mere chattel. That was the original motive, almost instinctively expressed, behind the custom that made out Negro to be a common noun. I have no doubt that if Chinese or Arabs had been slaves in America and had been offered for sale among cattle and sheep and garden produce those words would have been written "chinese" and "arabs." To capitalize them in that association would have offended the sense.

But today the word NEGRO is not only the designation of a RACE and a great particular group, but, if used as an adjective-substantive, it is not even correctly descriptive of that group, as most of them in America at least are not black by any means. In the United States at least the word is a capital designation.

The University of Chicago Press, The Nation and many other magazines, great dailies in some cities, and well-known publishers have ordered the capitalization of the word Negro since this matter was called to their attention.

THE Interracial Committee in Indianapolis, Ind., asked the daily papers to capitalize the word "Negro," in accord with grammar and common sense, and the newspapers, after listening to the oral statements, asked the committee to present a brief to all the papers so as to bring the matter formally to the fore.

William Pickens happened to reach Indianapolis for a day or so at this time, and the Interracial sub-committee, which had been appointed to get up a brief to present to editors, asked him to write a suitable one for them.

Racial Consciousness – 1925

"COLORED."

The book-keeper of a certain well known business establishment approached the writer several months ago with the query: "In times past we have had several colored citizens to carry accounts with us and there has been a falling off of these—can you account for the same?" At that time we could not give an answer but we assured the book-keeper that an effort would be made to discern the cause. In later weeks the fact has been called to our attention that every statement sent out by this concern is addressed in a manner to make the racial affiliation of the addressee very prominent. For example, a statement sent to Mrs. Mary Jones is addressed "Mary Jones, (Col.)" and the expressions indicating that such a method is unnecessary and offensive, coming from several persons, would indicate that such is an answer to the query of the book-keeper. There is no objection on the part of the members of the Negro race to having it known that they are members of the race, but the attitude of some individuals and the tendency of others is to have those of the race with whom they come in contact to feel themselves inferior and such is the cause for the accepting of the term "colored" as offensive. The thought readily arises in the minds of those who note the condition, as to just how many of the Italian or Hungarian or Jewish patrons of such concerns receive their statements with the word "Italian" or "Hungarian" or "Jew," following the name.

From our observation of the tactics of the successful business man, both white and colored, we have concluded that their success is based on their ability to exhibit courtesy and consideration for the rights and feelings of those whose patronage they wished and the concerns who fail to exhibit such will eventually find that they will strike the rocks of business failure.

THE CONSTITUTION ON NEWSPAPER ETHICS

The gospel which is most effective and telling in results, is that gospel which practices what it preaches. It matters not whether it is the gospel of the Lord and Saviour Jesus Christ, or any other gospel enunciating a moral principle or seeking to establish the truth. The fellow who preaches one thing, and practices another, has influence with the people until they find out the dual life he is living. These fundamental principles hold true in the newspaper field.

It seems that at the Southern Newspaper Publishers Convention last week in Asheville, North Carolina, that the association adopted a code of rules. Among which were the following paragraphs.

"A newspaper's first duty is to print the news honestly and fairly to all, unbiased by any other consideration, even including its own editorial opinion." The declaration enunciated in this rule is broad, lofty and Christian-like. There could be no sounder policy or more humane principles laid down by any profession. But the wonder is, how can our morning contemporary give utterance to these principles in the light of its practice? Our contemporary, in handling the news, is never fair to the Negro, who is a part of its constituency. No Negro can put a news item or expression of opinion in the columns of The Constitution, unless such item or expression agrees with the policy of the paper. And the well known policy of The Constitution enunciated years ago, is, to parade the vices of the Negro, and obscure his virtues. It is not fair in the news or editorial columns of the white press to refer to a Negro woman as a negress. It is just as unnecessary to refer to our women as negresses, as it is to refer to white women as white. The term negress is used by the white press in an effort to hold the Negro woman up to public ridicule and contempt. And all self-respecting Negroes regard such expression as a racial insult.

In referring to criminals, and in referring to crimes and those who commit crimes, our morning contemporary, in common with the white press, refers to the Negro criminal as a rule, as a brute, outlaw or bandit. Our contemporary is unmindful of the fact that the law in dealing with crime, defines the act of a criminal as crime, and whoever violates the law as a criminal, and there is no racial distinction. The absolute failure of the white press to refer to a Negro man or woman as Mister, Miss or Mistress, is unfair, and does not come within the rule laid down by our morning neighbor. Such references are biased and prejudiced. There is no reason why that every race or nationality should be referred to in respectable, decent, parliamentary terms, except the Negro, and the newspaper that denies the Negro that intelligent respect that it accords every other race or nationality violates the code of ethics laid down by the Newspaper Publishers Association at Asheville last week.

News should be gathered and published with a view of helping society, and not with a view of injuring any part of its membership. The Negro is a part of the social order, and is entitled to the same respect and esteem that all other parts of the social order is entitled to, and enjoys at the hands of the newspapers.

The second rule laid down by the Publishers Association, reads as follows:

"Its second duty is to construe honestly and fairly in its editorial columns, happenings at home, and abroad, that the people may realize that full benefit under a republic, and require of public officials faithful performance of the duties entrusted to them as servants of the people. It must protect its readers, in so far as may be reasonably possible, from evil influence in public life, and from dishonest or misguided persons, who, through its own advertising columns might seek to mislead or exploit its readers."

This second rule carries with it the obligation of the newspaper to protect all of its readers, and all members of society against fraud, misrepresentation, and at the same time accord to them courtesies and attentions alike. If the newspaper has Negro subscribers, and these subscribers have deaths, funerals, weddings and the like, they should be carried with the same degree of respect and interest that the newspaper carries similar news about its white subscribers. If the Negro subscribers have births, and mape application for licenses to marry, it is just as much news as the same act on the part of the white people and our morning contemporary, in common with all the white press should, for the benefit, not only of the Negro, but of society, chronicle the same news items, for the public is entitled to all the news, not a part of the news, not race news, but public happenings, and the public includes everybody. These are facts laid down by the rules adopted by the Publishers Association at Asheville last week, of which our esteemed morning contemporary is a member.

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SPEAK AT MONUMENT

PRES. C' OOLIDGE SENDS REPRESENTATIVE—MAYOR CURLEY THE ORATOR—JUDGE LOURIE REPRESENTS JEWS AND SEC'Y MONROE TROTTER TELLS OF COLORED SOLDIERS IN BATTLE AND CALL FOR HUMAN TREATMENT AND EQUAL RIGHTS AFTER 150 YEARS—SPEECHES BROADCASTED

(Boston Globe, June 18, 1925)

At the foot of Bunker Hill Monument united in patriotic exercises tha yesterday public officials and children

This had been preceded by a big Boy Scout parade through Charles- stirred the pulses of a great audience town and pageant. Then at noon Mc- Millan had been given a great send- off with his boat Peary for the North all day.

The children arranged themselves Pole. Many noted men were present to form th[illegible] of heroes of the battle 150 y[illegible] they made a flag that t[illegible] their own vitality. The[illegible] tableaux of "Death," and [illegible] as those in which they wou[illegible]ve their country as did the Colo[illegible]ughters in th Revolution.

Edwin Markham, author of "[illegible] Man With the Hoe," read his ode commemoration of the 150th an

The orator of the day, Mayor James versary of the battle.

M. Curley, said that the lesson of Bunker Hill is "to hold the heritage it gave us, to guard the harvest of the blood red seed sown on these slopes 150 years ago."

He called for protection of the inheritance left by Re[illegible] men who suffered in orde[illegible] out principles which [illegible]ven to humanity in the [illegible]s Government and t[illegible]ution.

Mayor Speaks

"It is our duty," said the Mayor, "to resent with indignation the utterances and writings of those who strive to belittle and misrepresent the character, motives and achievements of the fathers and founders of this Republic

"No student of the movement for liberty can fail to be impressed with the belief that America has been specially designed by Providence as an instrument for the consummation of Divine purpose. The men who gave to the world the American Republic were simple-living, liberty-loving, God-fearing men.

"It is the enemy in our household that we should fear, not the foeman beyond our gates. The man to watch is the domestic conspirator who sits at our table and poisons our cup, who seeks the destruction of our souls; the decadent American, the new Tory the propagandist, who finds his ideals of life and government in the wreckage of Europe.

Scores "Hirelings of Foundations"

"These are the hirelings of foundations (Carnegie and Rockefeller are among the foundations) and corruption funds, whose poison pens are like the poiniards o fthe assissin, the perverters of history, the literary mercenaries who foul the memory of the dead, defame the great and discredit the builders of the Republic.

"On this sacred soil 150 years ago the Colonists dared and did. What they achieved for country and humanity, has elevated them into the sphere of glory worthy of our honor and reverance, and it is our sacred duty to hold their name and fame in respect.

Speeches Broadcasted

Amplifiers carried the voices of the speakers so that all mong the thousands on the green could hear. The speeches were also put on the air for radio audiences.

Luke D. Mullen, chairman of the celebration, introduced Mayor Curley, who presided. The invocation was by Rev. Thomas R. McCoy.

Father Lyons Sent by President

Rev. Charles W. Lyons, formerly of Boston College, now head of Georgetown Universit[illegible] was assigned by President Coolidge, delivered a national message con cerning the 150th anniversary celebration of the Battle of Bunker Hill.

Fr. Lyons said that President Coolidge stands as an American second to none in the love of country [illegible] eminent in wisdom and servi[illegible] this country may live. He sai[illegible] President's message is one of co[illegible] ulation to those who live with[illegible] precincts under the shadow of the stately shaft of stone.

"His message to you is to take to your hearts and hold firm in your minds the principles for which these noble men lived and suffered and 140 died for, here on this very hallowed spot.

Full[illegible]ster, Lourie

Judge D[illegible] A. Lourie was one of the speakers in view of the fact that one of the two largest donations toward the erectionof of Bunker Hill Monumtnt was given by a Jew, who presented $10,000 in order that the structure might be completed.

W. Munroe Trotter represented the Colored race at the speaking exercises. It was an Afro-American, Peter Salem, he said who when the ammunition of all other fighters was gone used his one shot to bring down the British Maj. Pitcarn during the battle of Bunker Hill.

Gov. FGuller drew lessons from the historic event at Bunker Hill. One lesson, he said, was the honesty of purpose as shown by the warriory at Bunker Hill ;the second was willing sacrific for an ideal, and the third a letermination to move always forward.

The Governor's Bunker Hill Day proclamation was read by Joseph McCann,50 years old, whom nobody cauld

The distant rumble of drums or the see, but everybody could hear. blare of trumpets was heard during the exercises, now from one side of the hill, now from another. It was a marshal atmosphere.

Lourie and Trotter

(Boston Herald Report)

Introduced by Mayor Curley as "a representative of an ostracized race," W. Munroe Trotter, well known Colored publicist, demanded the abolition of race discrimination against his people. He declared that Afro-Americans had repeatedly proved that they were equal to other races in military valor, in character and in intellectual achievement, and asserted that they should be accorded the same treatment given to other Americans.

Judge David A. Lourie of the superior court was also presented by the mayor, as a member of another ostracized race. Judge Lourie told of the inspiration which the first sight of Bunker Hill monument gave him, and remarked that the simple, uninscribed shaft of granite was more impressive than the Statue of Liberty, as it stood for egorts of modern Americans, and marked a covenant of the brotherhood of man and the oblition of petty hatred.

TROTTER'S RACE DEFENSE

Editor Trotter declared that since for 150 years Americans of African descent had proven to white Americans that they were as soldiers, also physically and intellectually, that they were human, just like they themselves, were human, and whimsically equal, it was now time for the American Government and other Americans to admit Afro-Americans were really human and to accord them the treatments customarily accorded human being under al civiized governments.

My Race

By Helen Johnson

Ah my race,
Hungry race
Throbbing and young
Ah, my race,
Wonder race,
Sobbing with song—
Ah, my race,
Laughing race,
Careless in mirth—
Ah, my veiled
Unformed race,
Fumbling in birth.

40 PER CENT NEGRO CHILDREN OUT OF SCHOOL

Negroes as well as other people in Alabama interested in good government and citizenship will build more school houses, furnish more teachers and compel Negro children to attend, or they will build jail houses and increase the attendance in the penitentiaries and coal mines of Alabama. The records show that 40 per cent of Negro boys and girls in Alabama between the ages of 7 to 21 are out of school. Some of them are at work while others are loafing the streets, hanging around public works or otherwise squandering time that should be spent in school. The attention of the parent is called to this condition, because the responsibility here rests in the parent. The public is warned, for out of this 40 per cent of untrained and unlearned boys and girls will come a large percentage of the criminals of our race.

Ignorance is a dangerous thing, cruel and savage at times. These children are our burdens. If the State does not provide education, Negroes themselves should provide it. If the compulsory educational laws of Alabama do not apply to Negro boys and girls, Negroes should make it miserable for the family that keeps the children out of school. In some instances we may find a case where the family income is not sufficient to keep all the children in school; this is regretted. But such cases are rare, and we might meet this condition by attending some night school—many of them are provided throughout the State and quite a few in Birmingham and Jefferson County.

Negro parents must be making the necessary sacrifices for the education of their children. We are yet a poor race; here and there we find one able to live in pomp and splendor(but the race as a whole makes a mistake when we fashion or example after characters of this kind. We should live within our means, educate our children—live on less and become independent.

The age is demanding trained men and women. The most intelligent laborer gets the best consideration; he lasts longer on the job, he takes advantage of his work, satisfies his employer and earns some money for himself. An ignorant man may be physically fit, but he is void of the necessary intelligence and therefore easily gotten rid of.

Our society is too expensive. When a parent sacrifices the education of his child for fine clothes, furniture and other expensive luxuries, he becomes criminal himself and starts the child on that road. The children should be put in school. A dollar spent in this direction brings the most profitable returns. It is the building of a race and the main source of producing citizens. The race needs to keep up its rapid birth rate, but we must concern ourselves more in education and proper training. Alabama is backward in this regard; poor provisions are made for the education of Negro boys and girls, the same is true in many sections of the South, Alabama has the advantage of some other states, for here we have a few church schools and the great Tuskegee Institute, all of which are aiding greatly in the educational program. It is not enough for one to satisfy himself that his own children are being educated, but he should concern himself in his neighbor's children. An effort to keep the children in school must be general.

No community is safe where ignorance predominates. No state is progressing with half of its people educated and the other half ignorant. A race is without protection in ignorance and superstition. Forty per cent of our children out of school is alarming.

The schools are open, many of them are free to us. Every public speaker, the pastors of churches, superintendents of Sunday schools, heads of subordinate and grand lodges would do well to call attention to this alarming situation and help to create a stronger desire in our people for education. We are not far enough from the chains, the overseer and the master to deal in expensive luxuries. What we need is training sufficient to appreciate these things and not become slaves to them. As a race we cannot shift our obligations to the State of Alabama; these are our boys and girls. They can look only to the parent and the race for protection. We should reduce this percentage and encourage our folk to educate.

Racial Consciousness—1925.

PASSING FOR WHITE

Those members of our race who apologize for the injustices and limitations imposed upon us are a hindrance to our progress. Men will differ over methods, but should agree on human rights. Therefore when a Negro so far forgets both his interests and his love of righteousness, as to be an apologist for wrong, he is more than a renegade.

"Passing for white" is a phrase usually applied to those of us whose blond complexion permits them to "cross over" and intermingle freely with whites. Since the whole human race is a mixture, even European nationalities having their brunette shade as a heritage from African ancestry, this sort of camouflage, whether for financial advantage or soul freedom, is forgivable. But when Negroes, even some of pure blood, make a fetish of white blood, ascribe to it infallibility, and then undertake to defend whatever it does, they are neither honest in their position, nor honorable in their intention. Dallas Express

The accident of color is not a Godgiven barrier as worshippers of the Nordic would have it. Men used to be unknown by their location and citizenship, not by their race. Paul, the apostle, though a Jew was a Roman citizen. Black men were also.....It is only American prejudice that has made a god out of white, and race a thing to be worshipped. Self-conceit could do no worse, but even so, it is human. But for Negroes to take the same position, is self-abasement beyond understanding.....Mental "passing for white" is not forgivable. It is founded upon false premises.....It is illogical and unnecessary. The basic principle of Americanism, that a man shall receive what he deserves, is an absolute denial of any peculiar virtue in shade of complexion and texture of hair.

4-18-25.

Self-respect requires that we do not yield to the rights that are ours because we are men. We can be robbed of them, but we cannot and must not give them away. If the whotes in America are so deluded that they think some heavenly unction saves them from the necessity of meriting reward, at least let us be sane and cling to the truth. Right is right even in the humblest, and wrong is not less reprehensible because it is done by the powerful. Negro apologists for encroachments upon our rights and opportunities are a poor pitiful lot who deserve nothing at the hands of their own race, and are scorned by those whom they seek to flatter.

There is not a public official who deserves a Negro defender when he mistreats us; there is not a public service which we should ever admit is not equally ours along with the rest of Americans: there is not an opportunity to labor or sell merchandise which is not rightfully ours as well as any other man's Dark skin, krinkly hair, African countenance and physique,—all that we are, are as God made them, and the Negro who is ashamed of them, commits moral and mental suicide.

—Kansas City Call.

A Criticism of the Negro Pictures in the Harlem Number of the Survey Graphic

By O. RICHARD REID, Portrait Painter

Having visited the exhibition of Winold Reiss at the 135th Street Branch of the Public Library with its portraits of Negroes prominent in social, literary and educational circles, I shall endeavor to give my honest appraisal of his work.

Let me begin by offering my warmest congratulations to Mr. Reiss, an artist of the other race, not because of the skill which he lacks so much, but because he has done something to popularize the Negro as suitable subjects for portraiture. When the Survey Graphic appeared with Negroes' portraits on its pages by this artist the crudity with which he depicted them evoked much criticism from the colored people. Most of them thought that Mr. Reiss was painting their group with some preconceived idea as to how a Negro should look. I might say in behalf of the artist that this was not intentional on his part, but that he was helpless to do otherwise because he had not mastered technique, nor had he any understanding of his sitters.

My firm belief is that an artist should spend considerable time studying his sitters before attempting to put them on canvas, in order that he might familiarize himself with their lines and manner of expression. For instance, the portrait of Eric Walrond was painted with less understanding on the part of the artist than any of his portraits. In the portrait of Dr. Dubois the delicateness and grace of line were lost absolutely. The portrait of Countee Cullen was the best thing in the exhibition. That of Patrica and the Baby and the study entitled "An African" were also well done. In his treatment of these three canvases he has shown the relative value of things. The study of Mrs. Elise Johnson McDougald was without any of that soul and richness of color she possesses. It is a proved fact that a good many people are better subjects for painting than for drawing because they have richness of color which make them very attractive, but we are lacking in lines. That is the principal reason why few people are satisfied with photos of attractive people because the camera cannot register color.

It is still a mystery to me why few artists can paint colored people. My experience has been that colored persons are much easier to paint than white ones for the simple reason that they do not reflect as much light as the Caucasian. I mean to say that objects darker in hue, whether they be animate or inanimate, absorb more light than they reflect, thus rendering more pronounced the shadows which help the artist to depict the form, especially in the human figure. The white race, and colored people of similar tones, from my experience are harder to paint than those who are unmistakably Negroid. Unless an artist has a well trained eye and mind he will invariably overlook the tones which play so delicately about the faces of lighter complexions. These elements are shadows. Nevertheless we predict for Mr. Reiss a great future as a painter of colored people judging by his first attempt.

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Frederick Douglass and why he should be in the Hall of Fame at New York University will be discussed at a mass meeting to be held at Salem M. E. Church, 129th street and Seventh avenue, on Sunday afternoon, April 26, at 4 o'clock. The meeting will open the campaign to bring Douglass prominently before the nation as one of the candidates for the Hall of Fame. The meeting is under the auspices of the Salem Lyceum, of which Frank Johnson is the president.

Cleveland G. Allen, who nominated Douglass for the first time for the Hall of Fame in 1920, and who renominated him again this year, will preside. The speakers will be Mrs. Grace D. Vanamee, former acting director of the Hall of Fame; Mrs. George H. Haynes, of the National Board of Y. W. C. A.; Mr. Willis N. Huggins, teacher in Bushwick High School; Mr. Day, teacher in Junior High School 139; Frederick Johnson, of the Omega Psi Phi fraternity, and other prominent speakers. Musical numbers will be given by Mme. Marie Barrier Houston, John Ivy Johnson, of San Francisco; Arrington Helm and Mr. Wimberly. Messages will be read from leading men and women of the nation.

The candidacy of Frederick Douglass for the Hall of Fame has been endorsed by the N. A. A. C. P., the New York Urban League, the Omega Psi Phi fraternity, the Delta Sigma Teta, the Interdenominational Preachers' Conference, the Baptist Ministerial Union and the members of the Central Baptist Church of Pittsburgh. The press of the country, both white and colored, have been outspoken on behalf of Douglass as a candidate for the Hall of Fame.

N.Y. 4-22-25

MORE ABOUT SELF-SEGREGATION

A group of men were discussing the seeming willingness of members of the group to agree with the principle of segregation, by segregating themselves or members of the race whenever occasion arose; and in proof of this fact pointed out the example of a Negro man who had recently gone in business in a section of the city where all of his customers would of necessity be Negroes, and had placed signs outside of his place of business designating one door for whites and another for Negroes. Dallas Express 4-11-25

The Express has always contended, and always will contend, that that sort of policy is wrong. If we must be segregated, let it come over our protests. It should never be true that we willingly do anything which savors of agreement with the practice.

It cannot be told how many persons of the race will willingly go into the place of that man who would segregate them. But in some way he should be made to feel that his policy does not suit those upon whom he must depend for his patronage. His white customers will all be incidental They will just "drop in," but he must depend for the bull of his patronage upon members of his own race. He has no done well to segregate them. He has insulted them

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CUT OUT NEGRESS
(Rome Enterprise)

The Enterprise does not take kindly to its women being called "negresses". It is a common thing for white papers in referring to a Negro woman to term her as a "negress". This form of address may be alright when applied to the lower animals, but it has never been appropriate to apply to mankind whom God made in His own image and likeness. The sooner our neighbors learn this the better it will be for all concerned.

The Enterprise regards it an insult upon an injury to hear the "negress" applied to our women. Our women, 'tis true, are largely the servants of all. They wash, cook, nurse, scrub and do a thousand and one things in menial ways, but even in this they are great. They have exalted themselves in service. And, after all, it is the opinion of The Enterprise that when all things are taken into consideration—Negro women are the best human beings in the world—Honor them.

INSURANCE COMPANIES

The management of the several fine organizations engaged in the insurance business and operated by Negroes are exhibiting keen foresight due to the extra effort being put forth to give the members of race scattered throughout the states of the country, the opportunity of securing protection in the way of insurance. The establishment of agencies in the principal cities especially throughout the south, also provides employment for hundreds of the young men and women of the race.

Another commendable feature of the situation is the confidence exhibited by the people in general, who, despite the failure of several companies in recent years, are buying insurance in the other reliable and well known companies who are in charge of competent and trustworthy men. And, such is as it should be. Because of the failure of one or two banks in a section, no excuse for boycotting all banks is offered and if one insurance company strikes the rocks, the protection which the laws of our states offer the policyholders is sufficient to prevent any loss and there need be no fear on the part of those who have the thought of patronizing any one of those doing business.

The local citizenship welcomes the several companies that have recently established local headquarters and appointed agency forces and with the progressives citizens to be found in the racial group of Knox county, ample support will be given along with that which has been directed toward the companies that established headquarters in the city several years ago, to justify their efforts and expense in selecting the local field for one of their points of operation.

CHICAGO ILL. NEWS
APRIL 22, 1925

NEW NEGRO CENTER FOSTERS RACIAL ART

Drama and Writing of Symphonic Jazz to Be Given Impetus by Movement.

A new center, "The Shadows," sponsored by leaders among Negroes in art and literature has come into being as the gathering place of colored students in and out of school. Frances Holmes, 3149 Indiana avenue, is director of the project and Albert Libby, 626 Woodland park, is secretary. The gathering place is located at 3427 Indiana avenue. There is a tearoom in connection.

Regular functions of the group will be a Wednesday evening literary forum and a Sunday evening popular lecture. Two of these meetings have been held already. The first, April 15, was addressed by Prof. Robert Morss Lovett of the University of Chicago. Lovett Fort Whiteman, a Negro traveler, just returned from Russia, talked Sunday night on "Racial Problems in Russia."

Drama Work Is Object.

"Special effort will be made to develop a Negro drama league to foster Negro drama and to aid in the writing of symphonic music based on jazz. However, literature and the Wednesday forum will not be slighted," said Mr. Libby to-day.

An art gallery in which exhibits by Rudolph Weisenborn and by Mr. Holmes, the director, are now to be seen is a feature of the center. New collections will be shown there every two weeks.

Tearoom a Splash of Color.

The tearoom, which will be open every evening as a haven for stray intelligentsia, possesses a striking scheme of decoration. Black, green, red and yellow mix in a saw-tooth design that catches the most abstract eye.

Llewellyn Jones addressed the forum last evening. Russian trade unions will be discussed Sunday by Samuel Bell.

GOLDSBORO N. C. NEWS
MARCH 27, 1925

HELPING THEMSELVES

Those interested in the welfare of the negro and who feel that his condition must be improved if both races are to be happy and contented are much impressed by the manner in which the colored people are trying to help themselves inscad of leaning on their white neighbors. In Richmond the negroes have undertaken a campaign among their own race to secure funds to enlarge and improve an educational institution located there. It may be said that they are meeting with great success through small contributions given by the better class of coored people who are beginning to realize theat they too have some obligations to fulfil.

It has been the custom of the negro to rush to the white people when they wanted some public improvement that would help them directly. They have either been unwilling to assume their responsibilty or are so in the habit of depending on their white neighbors that they do not know how to proceed to accomplish a thing on their own initiative. Happily there has developed among the colored race a class of men and women who are willing to try to solve some of their own problems at their own cost of time and money. That is a most encouraging sign and means that instead of leaning upon others the negro is learning upon others the negro is learning to stand upon his own feet.

Of late years negroes who are industrious and faithful are always employed at fair wages. They are buying property and acquiring their own homes. They are also demanding better living conditions and are giving some attention to sanitation and health laws and regulations. They are saving money and practicing thrift. They are at last becoming citizens willing and able to make the effort to do a citizens part. While the individual negro has many obstacles to overcome, many faults to correct and lots of character building to do, he is beginning to show a most commendable independence.

The white people should encourage the substantial and intelligent negroes in their new departure because it means that through this spirit they will solve many of their own problems better than the white people can do it for them. The race is also acquiring a knowledge of power that will facilitate the growth and development in citizenship so necessary to any race or color. By assuming some of their own burdens they lighten the load on the white people, the result being that forces are released for the greater racial development. A absolutely dependent race will never develop financially, physically or morally. It is only through self-reliance and self-hep that peope rise in the scale of citizenship. It will be a great day for the negro when he learns to assist and to depend upon himself in all essential efforts for betterment.

LOS ANGELES CAL. TIMES
MARCH 14, 1925

Tells Advance of Negro Race in Past Years

[EXCLUSIVE DISPATCH]

ATLANTA (Ga.) March 13.—Two billion dollars is the present estimated wealth of negroes in the United States, according to a recent survey made for the Research Section of the American Sociological Society by Prof. Monroe N. Work of Tuskegee Institute. The wealth of the group in 1912 was estimated at $400,000,000.

The survey reveals also great progress also in the matter of negroe education, the amount expended for this purpose by all agencies having been about $40,000,000 in 1924, as against $13,576,561 in 1912. Up to 1912 five thousand negroes had completed college courses. Since that time the number has doubled. The demand for educated negroes has been increasing rapidly in all lines, according to Dr. Work.

The race has made decided gains also in the matter of health. The death rate, which was 22.8 per thousand in 1912, had fallen to 15.7 in 1922, or a decrease of 31 per cent.

Racial Consciousness – 1925

It is a peculiar situation that obtains in choosing a proper and acceptable term for our race. Nothing seems to suit us all and some of the nomemclature that has been adopted by our editors seems to offend and irritate the great body of our people. There are many who abhor the word Negro, regardless to the capitalization of the N. Others scoff the term "race" man. One editor wrote last week that he did not like the expression "black" applied to our race. Others refuse to adopt the term "colored" claiming that it is too inclusive and is not strictly descriptive. All of the scientists agree that there is a black race and it is accepted the world over that we Americans of African lineage are members of the black race. It seems that we ought to learn to love our race. The Indian loves the red race and spurns the pale face. The Mongolian loves the yellow-race and his Gods and idols are sometimes characterized with yellow features. The white race is proud of the word white but we of the black race seem to see no virtue in the term black. It appears to us that we are inclined to accept the glorification of the white man and his psychology too freely. There are one hundred and fifty million members of the black race on this earth. We ought to be proud of the term black. We are members of the black race and all of the other names mean little descriptively, historically or genetically.

DO NEGROES REALLY WANT THEIR RIGHTS?

We are moved to ask this question by the following bulletin, published in the New York Amsterdam News:

TWO HUNDRED THOUSAND Negroes in New York City contributed $120.30 to the defense fund of Samuel E. Browne, the Staten Island postman, whose home has been attacked several times by white mobs —a little more than six thousandths of a cent each.

Colonel Robert Ingersoll well said: "Liberty is cheap at any price." Patrick Henry exclaimed: "Give me liberty or give me death!" All through the ages men have fought, bled, given of their property and effort, and even died for liberty.

Negroes are prone to talk in blowing or glowing terms about "laying down" or "giving up" their lives for something. Let a Negro be lynched in New York, Chicago, Washington, Philadelphia, St. Louis or Memphis. Call a mass meeting, and the place may be packed with two thousand or more protesters. Voices will soar in high, stentorian accents. Thunderous applause will greet many of the fine flights. So long as the oratory proceeds, the temperature will steadily rise. Things will have gotten so hot you will be sure things cannot cool to normal under a year.

Misled by this demonstration, a person who does not know the Negro group would believe the time ripe for the taking up of a collection to help put over the program. But just let the chairman say: **"We have expressed ourselves pretty thoroughly on this outrage. The dastardly crime shall not, nay, it cannot, go unpunished! We need money for lawyers, for publicity, for halls, for everything that goes to make this fight a success. I will give twenty-five dollars. Who else will give twenty-five? Who will give ten? How many will give five? Next, let's have dollars."** Then the plate will be passed.

The meeting has now toned down materially —even noticeably. The passionate orators' heads have calmed; their hearts have cooled. They no longer are radical; they are conservative—conserving every cent they can from the collection plate. Why, it is preposterous to expect them to give! Haven't they done the steaming up? This talk is their contribution. And, by the way, many of them often speak so freely as a method of working out their donation! Isn't it bad taste to pass the collection plate to a speaker or lecturer, even though he is getting more out of the meeting than anybody else?

Upon examining the collection it will be found that only a few five, ten and twenty-five dollar contributions will have been given, a small number of dollars, and not very many dimes. In fact, when the plate is passed, many a penny will be palmed and dropped into it.

Now any people may talk and froth at the mouth about their rights 'til doom's day. They may rant about laying down their lives. They may spout concerning their sacrifices. But we need not take seriously anybody's puffing about laying down his life when that person will not lay down a dollar or a dime.

This is just the way white people consider our protestations because they do their business differently. Let us assume they don't want Negroes in a certain neighborhood. The property owners, so opposed, meet. They discuss fairly thoroughly their likes and dislikes. They map out a program. It is a program of war which, therefore, requires munitions to carry through. Munitions mean money, so that meeting will decide on the budget, most likely underwrite it, and then systematically call on the others interested to contribute.

Here we have New York City about to be run over with the Klan mobs doing the same thing they do in Texas or Florida. James Weldon Johnson, reputable scholar, wrote a few months ago that the New York Negroes were worth **sixty million dollars** in property. Yet when a colored postman attempts to defend himself against property attacks—**and in defending himself he is making a fight for every New York Negro who owns property**—how do the other dark brethren respond? Why, two hundred thousand of them, a number greater than the whole population of any southern city except New Orleans, give $120.30—a little more than one cent to every six thousand!

Of course this is not peculiar to New York. Chicago is just the same. A Negro was lynched here a year ago. It was taken almost as a matter of course by Chicagoans. We doubt whether two hundred dollars were raised to fight for justice in that case.

Pittsburgh is in the same class. A few months ago Pittsburghers grew very warm and resentful over an advertisement carried by Kaufman's big store which was ridiculing the race. The leaders called a protest meeting. According to the Courier, two thousand people attended. They got off enough steam to have run the blast furnaces of that city a week. Finally, the report said that a collection was taken of $56.10. Two thousand outraged, protesting, indignant Negroes of Pittsburgh—the best people, too,—gave a little less than three cents each to achieve something close to their hearts!

Why should any one take such people seriously? But does anybody? People who will not fight for their rights are not worth considering.

Do rights amount to anything? Heaven defend! Rights constitute property. The value of water is your **right to drink it, irrigate, wash,** or **drive** vessels with it. The value of a house is your **right** to **live in it, rent it, lease it** or **sell** it. The value of clothes is your **right** to **wear** or **sell** them. **The value of electricity is your right to heat, light or get power** with it. Exhaust the illustrations and you'll find none to which this rule does not apply.

The disregard which Negroes show for their rights is explainable on no other ground than their failure to realize that **rights are property.** Richard Ely says: **"Property is anything which can be bought or sold."** Rights are often sold out by hat-in-hand leaders. They are purchasable.

If Negroes really want their rights, they must value them too highly to be sold cheaply, or, least of all, to be given away.

GOOD-BY, "GEORGE"

The Pennsylvania railway lines have adopted a radical step in its dining car service that is to have far-reaching effect in the improvement of those lines, and others. When you take a seat in a dining car on one of the Pennsylvania trains, instead of calling out to the waiter, "What have you today, George," you will see the waiter's name printed on the bottom of the menu card handed you by the steward. You then know the name of the waiter who is to serve you, and if it is necessary for you to address him at all, you call him by his name.

"George" is an outgrowth of the days when servants were all of one class, and that class had no voice as concerned the patron class. In those days, one could not insult a servant—his position was beneath insult.

Today the situation is changed. We are all servants in one sense or another, and the waiter is as much to be considered in his class as a city mayor in his. Employees on public carriers are there to sell the passengers comfort—if in a dining car, the waiter sells him what he wants in the line of a meal, and tries to make him comfortable as he eats it—in a sleeping car, the porter administers to his

wants very much the same as his physician would do were he ill.

These people, while their earnings depend to a large extent, upon the generosity of those served, are bona fide agents of the company that employs them. They do a legitimate work, and seek a legitimate day's pay when their day ends. They are not there to be insulted, and there is no greater display of ill-manners than to call a servant by some other name than his own.

This "George" custom not only causes the passenger to lose respect for the servant, but reduces the servant's regard for himself. We congratulate the Pennsylvania company on its new step, and look forward to the time when all other railway concerns will follow its lead.

STUMBLING BLOCKS

YOU are not as superstitious as you used to be, but once in awhile you like to believe that God is hearing your prayer and removing stumbling blocks in the path to progress.

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The association has outlined a fairly ambitious program if it essays to record Negro history and to watch the progress of the Negro in the business life of today, to say nothing of tomorrow. Its research work, so the association tells us, has resulted in the publication of ten volumes, "The Negro in South Carolina During the Reconstruction" being a recent work, while another on "The Negro in the Reconstruction of Virginia" is nearly completed.

As those interested must realize this work, which obviously should be done, should not be delayed for time has no reverence for historical documents or for the memory of men who took part in great events; the documents vanish, the men die and history is forced to depend upon conjecture rather than the written or spoken word. The work of the association deserves whatever aid and encouragement white men can give it.

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If it be said of the Negro that he has achieved nothing, it may be said with as much truth that his achievements have had no publicity. The history of the Negro is one long series of labors with no one to chronicle them. All other races, except the Negro, have been given wide publicity, and their achievements have been given not a little subtle advertisement. The Negro has been studiously forgotten, lest he leave a record of value. The printed records of other races prove conclusively that no attention has been given the achievements of the darker brother.

Dr. Carter G. Woodson has aroused us to the stern reality that our achievements have been written in the sand. He has demonstrated clearly that our sad plight is due to a lack of a reliable record of our achievements. He has shown us that we have wrought well in ages past, but we had no publicity agents, no chroniclers to preserve to our posterity a lasting record of our work. He comes to us with the plea of one deeply concerned. He asks us to record our achievements; to leave

behind us a history which shall portray truthfully the life of the group. What could be as worthy a cause?

Aside from the pride we should have in comparing our work with that of other races, the absolute necessity for the unbiased truth demands that we set about to write our own history. The ancient tombs of Egypt are telling every day how important it is to have a history—a record. If we had a reliable and connected record of all our achievements, how much more commanding would be our rank as a race of people. We are urged to begin now. Dr. Woodson pleads with us to begin now to record our activities. Negro History Week has been suggested to stimulate interest in a more perfect record of ourselves. Let us lend ourselves to our own cause, and give expression to the achievements of a stalwart race hitherto ignored and unsung.

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Racial Consciousness— 1925.

A RENAISSANCE

The white world is again beginning to appreciate the great dormant power that abides in the darker races. Modern science and art seem quite willing to admit the repressed genius of the American black man and magazine writers and editorial contributors have observed that there is a renaissance going on among us at this very hour. Whether this renaissance is going to startle civilization and beat down prevailing prejudices has not been considered but the mere fact that the white man admits that we are capable of a renaissance destroys a popular argument and explodes the theory that the south would cling to. Chicago Whip

The word renaissance in a literal sense means a rebirth but in historical contemplation it means an awakening. That great intellectual awakening that swept western Europe in 1350 was called the "Renaissance" and whenever there is a surge of intelligence and achievement the world again is constrained to call it a renaissance.

There were those who cried out in strong voices that the black man was inferior, that he could not think and learn. "He cannot master the lines and angles of Euclid nor translate Homer's Greek" cried others. He is of a lower order of creation than other men was the claim of the solid south. He has no history and no heritage nor legacy of letters. All these claims and charges were flung flush into the face of the black man and he did but bow his head and bend his back. And now because of a new found genius in arts and letters they say he is in a renaissance—that he is awakening.

They admit then that he has only been asleep. That he is not pre-natally inferior and they also admit that before he went to sleep, two thousand years ago, that his genius burned and his learning did abound. The barbarians over ran Western Europe in the twelfth century, and the customs and learning were lost for a long time but when they awoke the manuscripts of the Greek authors, that lay moulding in the monasteries were brought out, the Roman models of architecture and sculpture were studied, the Universities were thronged with students, great cathedrals flung their proud spires into the blue air and shortly afterward America was discovered.

We have been denied our past glories but we claim them in the wake of our renaissance. We will claim those three black Popes who sat in the Roman vatican, we will claim Ptolemy, who sought to fix the center of the Universe, we will claim Hannibal who scaled the Alps, we will claim the Dumas, both father and son, along with Pushkin and Alexander Hamilton. Our pride and glory will mount high because we are a great people whose record has been lost, strayed or stolen.

Let the renaissance come. Let us shake off the lethargy that follows the yoke. Let us awake and transcend the glory that we have been denied.

Break the Bonds

WITH AN EVER INCREASING Negro population in Harlem, with hundreds of stores depending upon this population for at least fifty per cent of their revenue, the hour has come to break the chains of "the new Negro slavery in Harlem," so well depicted by Edgar Grey several weeks ago. Economic slavery is just as insidious as physical slavery. In many ways it is more so because it is more subtle in its effect. Physical revolt does not necessarily shake it off. The solution, though, is simple. Amsterdam News

STORES of every description, drug stores, chain grocery stores, butcher shops, markets, cigar stores, department stores, dry goods and notion stores, hardware stores, laundries, etc., located in this vicinity are here in the belief that a profitable business can be done in this section. Most of them refuse to employ Negroes in any capacity. A few employ them in menial jobs. Many of them practice discrimination of the rankest kind, the theatres going so far as to wantonly segregate Negroes while Negroes are performing on the stage. Nevertheless, they do business at a profit or they would have to close up shop. Interfere with their profits and you have the key to economic freedom. 6-3-25

THIS DISGRACEFUL SITUATION exists because we have been lulled to sleep by this new slavery. Its poison permeates our blood and even our bones. Our preachers, our political leaders, even our own business men and our newspapers are saturated with it and are doing little or nothing to prevent its reaching our very heart.

SOMETHING MUST BE DONE and The Amsterdam News willingly points the way. Pressure must be brought to bear upon every concern doing business in Harlem that Negroes must be employed by them if they expect the patronage of Negroes. We do not mean by this that merchants must turn their enterprises over to Negroes, but that competent young Negro men and women must be given an opportunity in every line of business in Harlem located in what is called the colored section. If this opportunity is denied, spend your dollars elsewhere and cut off their profits. Incidentally, you will most likely get more for your money elsewhere, because inferior articles of all kinds bring a higher price in Harlem than in other localities of the city. Harlem for too long has been the mecca for the dishonest dealer, the short-weight expert and for white businessmen interested in keeping the Negro in economic slavery by denying him the opportunity to make a living at anything other than the most menial tasks.

BREAK THE BONDS. Spend money only in Harlem stores where Negroes are employed not merely as porters but as clerks, cashiers, managers and other worth-while positions. Open the door of opportunity for your children. If you are competent to fill a position in any enterprise depending for the major part of its support upon Negroes, have no hesitancy, apply for it. If your girl or your boy is competent to fill a position in any such store, direct them to apply. If there is a vacancy which can be competently filled by a Negro and a Negro is denied that place, notify The Amsterdam News so that this type of merchant may reap the profits from such a policy.

THE PLAN is simple. Make it unprofitable for a concern to do business in Harlem without employing Negroes for which they are competent, notify The Amsterdam News. On the other hand, and profitable for the merchant who does employ them.

Kelly Miller Says

For fifty years Francis J. Grimke has gone in and out among the people as a priest of God without spot or blemish. He carries the sacredness of his presence with him. He commands universal respect and reverence.

He has stood, not merely as the mouthpiece, but as the exemplar of the gospel which he preached.

To stand for fifty years in the high place of truth and righteousness, upright as the Apostles of old, in the midst of the worldliness of the Capital city is a rare and singular distinction.

A Man Of God In An Age Of Gold

The Reverend Francis J. Grimke is that man. He is now seventy-five years old, and is winding up his career as a minister of Christ, covering nearly half of a century.

Mr. Grimke was born in Charleston S. C., in 1850. After graduation from Lincoln University in 1870, he taught school for several years, and then entered upon the study of the law at Howard University. But his conscience drove him into the ministry. Where upon he entered the Divinity School of Princeton University and was graduated in the class of 1878. Forthwith he entered upon the active ministry as pastor of the Fifteenth Street Presbyterian Church of Washington City, where, with the exception of a few years sojourn in Florida for health reasons, he has labored until the present time.

For forty-eight years, he has gone in and out among the people as a priest of God without spot or blemish. He carries the sacredness of his presence with hmi. He commands universal respect and reverence. Whenever he appears in any assembly, the word is swiftly whispered around, "There is Dr. Grimke"; the sanctity of his presence is immediately felt and appreciated.

Thus for fifty years he has stood, not merely as the mouth piece, but as the exemplar of the Gospel which he preached. To stand for fifty years in the high place of truth and righteousness, upright and downright like the inspired prophets of old, in the midst of the worldliness of a capital city, is a rare and singular distinction.

Washington, A City Of Politics

Washington is extremely worldly-minded, as all great capitals are won't to be. Here all things answer to politics. Spiritual values are treated with a condescending deference, in so far as they do not interfere with political policies.

The chaplain of the Senate on one occasion so far forgot the limitations of his function as to invoke the blessings of God on the League of Nations, only to have his petition to the Throne of Grace expurgated from the record.

Dr. Grimke maintains his spiritual integrity amidst a political environment. With the direct bluntness of a conscious minister of God, he points the defiant finger of denunciation at President, legislator or judge whenever he deviates from the line of public righteousness. He keeps himself unspotted from the world of political corruption.

I doubt whether he has ever sought the acquaintanace of a single man in public life or endeavored to build up a basis of political influence for self or friends. He knows nothing among the people save the kingdom of God and His righteousness.

Washington is intoxicated with the gayety and gideousness of fashionable display and the artificialities of life. Dr. Grimke's church is often called the church of the elite. Yet none of these things move him. He is simple, plain, direct and wholly uninfluenced by fashionable dis-play. With him, the first people are those who rank first in the cause of righteousness.

Age Of The Almighty Dollar

We live in a material age, in which people bow down and worship the Almighty Dollar. Beside this God of gold, there is none other to which are ascribed like honor, glory, power and dominion. We cannot serve God and Mammon. Spirituality and materiality cannot actuate the same soul at the same time. Those who bow down and worship the Golden Calf have their reward which they seem to value beyond all other modes of satisfaction; but let them not deceive themselves nor hope to deceive others that they are fulfilling the purpose of the Head of the Church.

The religion of Jesus can never function in the world until the money motive is banished from the ministry. This is the prime prerequisite of a priest of God. The one must be the master and the other the servant.

Although money used in proper subordination to the higher ends of righteousness may help to advance the kingdom of God, yet we cannot purchase the gift of God with money. In this connection, Dr. Grimke serves as a human document which is more convincing than a volume of learned dissertation.

Dr. Grimke Modern John, The Baptist

I hope to use not one extravagant word nor exaggerated sentence. But to set down the plain facts of his life and example in soberness. Dr. Grimke has no more appreciation of money beyond the requirement of a modest living than did John, the Baptist. For him Mammon has no allurement, no temptations.

For the half century of service as a Christian minister his stipend has barely equalled the requirements of decent creature comforts. Even out of this meager allowance, he religiously gives back to the church and other moral endeavor a tithe of every penny which he receives.

He believes in high thinking and plain living. And yet he is the embodiment of thrift and economy. There is not a lavish or wasteful or extravagant vein in his nature. The money motive is ruining the church today. A minister with an itching palm is an abomination unto the Lord. The ministry of this money-minded day may well sit at the feet of this abstemious priest and learn of him, the Christ spirit and method.

An Outspoken And Fearless Minister

Dr. Grimke preaches absolutely what he believes and believes what he preaches. The half century of his ministry covers the period in which the validity of the claims of Christianity have been put to the acid test. The whole Darwinian movement has risen and flourished during the years of his intellectual interest. He has lived and moved in the midst of religious and scientific controversy during all of his active years.

And yet today he believes in the fundamental tenets of the faith as profoundly and as firmly as Jonathan Edwards. His belief is not the result of shallow thinking, nor the blind acceptance of a lazy intellect that shirks the trouble of serious inquiry. He is widely read in religious and scientific literature. But there is a deep seated vein of moral and spiritual conviction which no amount of surface agitation can disturb.

He is a modernist in understanding and grasp, but a fundamentalist in things fundamental.

The most remarkable feature of Dr. Grimke's sermons consists in their directness and simplicity. He never preaches his learning. There is no striving after spectacular effect. He never tries to prove the validity of the Christian doctrine by learned dissertation. He believes that plain statement and simple illustrations carry the surest conviction. It requires no erudite discussion nor learned disquisition to convince us of the verity of fundamental truth.

Uncompromising Defender of Race

Dr. Grimke believes as profoundly in the fundamental rights of human nature as he does in the basic principles of the religion which he avows. He knows no compromise as to the rights of man. He is as outspoken and uncompromising upon the rights of the Negro race as his more emphatic and eloquent brother, the Hon. Archibald H. Grimke, who has taken such a conspicuous part in the leadership and direction of the National Association for the Advancement of the Colored People.

The two brothers are of twin spirit, the one giving spiritual and moral expression and the other political and social expression of the same soul. The beautiful fraternal friendship between these two brothers is worthy of being set forth in song and story. If we add the daughter of the house, Miss Angelina Grimke, a young woman, of fine literary taste and talent, and who is of the same spirit as her father and uncle, the trinity would be complete.

Dr. Grimke has published in pamphlet form some fifty or sixty of his sermons bearing upon religious and racial themes. He never fails to rise to the occasion. In every racial crisis we may expect to hear the voice of Francis J. Grimke crying aloud and sparing not. He denounces atrocity and outraged with the righteous indignation of the Hebrew prophets.

Criticises Lincoln University Policies

His scathing denounciation of the white ministry to practice the gospel which they preach disturbs their quietude of conscience. It makes no difference how powerful or influential the transgressor may be, he seeks no favor and asks no quarter.

He brands the white professing Christians as cowards and hypocrits for their failure to treat their fellow religionists according to the requirements of the Christ. They tremble every time Grimke issues a pamphlet. They affect to ignore his protest and justify their moral inconsistency by calling him a trouble maker in Israel.

He never puts his foot on the campus of Lincoln University because in his view his alma mater violates the fundamental principle of Christian brotherhood by failing to place Negro men on the faculty. We can only grin and bear the scathing denunciation of the critic when our sneaking conscience whispers to us that after all, the denunciation is just.

Has Published Many Pamphlets

Let us hope that Dr. Grimke will now gather in one or several volumes these scattered pamphlets which will serve to give a wider and more permanent influence to the outgivings of past half century. The influence of his intellect and his soul during the Dr. Grimke's ministry cannot be guaged by the influence and effect upon his local congregation.

He is of a modest and retiring nature so that his practical ministry missed much of the widespread disseminative influence of the pulpit orator or popular preacher. In his case the preacher is more than the preaching. The example of the life is greater than the influence of the spoken or the written word.

It is no disparagement of others to say that through the silent potency of moral consistency and spiritual endowment, he has done more to vindicate the claims of the Christian minister upon the confidence of the people than any other minister of the gospel of the national capital, black or white. Many who went to hear him preach least often had for him the highest understanding and appreciation. Not only so, but every father of a son feels safe and secure for the moral future of his boy because of the example of Francis J. Grimke.

Is Great Moral Asset To Washington

He is easily the greatest moral asset in the city of Washington. I can only hope that this feeble effort of one of his profoundest, though not always demonstrative admirers, the influence and effect of this modern John the Baptist might be somewhat more widely extended.

If we could inspire into the breasts of our young men of the rising generation the spirit that is in Grimke our moral and spiritual problems would be well on the way towards solution. Like the Washington Monument he stands like a pillar of righteous, granitic in the chastity and purity of his character, pointing the way to the skies.

Dr. Grimke has practically given up his active ministry and participation in public affairs. He has just resigned the trusteeship of Howard University, in which capacity he served with his wonted fidelity and righteous mindedness for forty years He has kept the faith. Behold a man of God in an age of gold.